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ANDREWES'
PRIVATE
DEVOTIONS

VENABLES

✠

BISHOP ANDREWES'

Devotions.

A Large-Type Edition of this Work is Published, Price Six Shillings.

THE

PRIVATE DEVOTIONS

OF

LANCELOT ANDREWES, D.D.,

Successively Lord Bishop of Chichester,
Ely, and Winchester.

A NEW EDITION.

EDITED, AND REVISED, BY

EDMUND VENABLES, M.A.,

Precentor and Canon Residentiary
of Lincoln Cathedral.

WITH A PREFACE BY

JAMES RUSSELL,

Lord Bishop of Ely.

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PREFACE.

THE *Devotions* of Bishop Andrewes have now for more than two centuries maintained a recognized position amongst us, not only as a memorial of the piety of a former age, but as a practical help to the spiritual life of successive generations. In accounting for this extensive and continued use of the *Devotions*, we may note the following characteristics:

I. THEIR CLEAR AND DISTINCT ARRANGEMENT.

The Order of Daily Devotion is divided into six parts.

(*a*) An introductory commemoration of the Divine works in Nature and in Grace belonging to each day of the week.

(*b*) An Act of Confession.

(*c*) An Act of Prayer.

(*d*) An Act of Profession of Faith.

(*e*) An Act of Intercession.

(*f*) An Act of Praise.

These divisions are so plainly marked, that whilst combined they constitute a complete Service of Holy Worship, any one portion may be omitted, in case of need, without impairing the integrity of the rest.

II. THEIR MINUTENESS.

In the *Devotions* the attention is never allowed to be dissipated by vague generalities, but the mind is drawn on to a close recollection of faults committed, of mercies received, of personal necessities, both spiritual and temporal. This minuteness gives an intense reality to the several Acts of Confession, Prayer, and Praise.

III. THEIR BREADTH AND COMPREHENSIVENESS.

The worshipper is not permitted to be absorbed in the thought of his own personal needs, but is in his whole Act of Worship made to feel himself a member of the great Fellowship of Christ. All sorts and conditions of men; every Branch of the Church Catholic—the Eastern, the Western, the British; the Angels and all the heavenly Powers one to another crying continually, and we the while, weak and unworthy, under their feet; those who have no intercessor in their own behalf; all spirits and all flesh; the saints living and departed—all are brought within the soul's survey, either in the Acts of Intercession or of

Praise. Apart from higher considerations, one obvious result of this breadth is the variety of interest imparted to the *Devotions.*

IV. THEIR GRAVITY OF STYLE.

This is in complete accord with the sobriety of the English mind, and the reverential tone of the Book of Common Prayer. The language of Holy Scripture is inextricably woven into the *Devotions;* but it is not that passages of the inspired books are elaborately pieced together, so as to form a kind of Scripture mosaic, but rather that the mind of Andrewes was so impregnated with Scripture, that its expressions became the natural vehicle of his own thoughts. Many a little-known verse will be found to start into new life and meaning by its juxtaposition with the writer's own devotional utterances; whilst over all is thrown a veil of true poetry which blends into unity the Divine and the human.

I may perhaps be permitted to quote here what I said on the same subject in a public lecture:

"The question arises whether the *Devotions* of Bishop Andrewes are calculated for general use in the present day. I have no hesitation in expressing my opinion that they are in many ways singularly adapted for such use. They are at once reverent and warm, close and personal, broad and comprehensive. They are

full of profound and varied thought, yet brief and almost epigrammatic in expression. They are always suggestive of further reflection, so as to leave scope for the action of every man's own mind. Above all, there is a tone of manly piety, equally removed from effeminate sentimentalism and mere frigid propriety, which especially fits them to the religious mind as the English Church would shape and nourish it."*

May I, in conclusion, express the pleasure which I have felt in co-operating by this Preface with Precentor Venables in a new edition of the work of one of the greatest of Anglican Bishops, with whom we claim a kind of educational relationship in having both proceeded from the same Public School with Bishop Andrewes (Merchant Taylors') to the same College (Pembroke College, Cambridge) —a School and College which Bishop Andrewes ever remembered in his devotions?

J. R. ELIENS.

ELY HOUSE,
May 7th, 1883.

* Vide *St. James Lectures.* Second Series. Lecture iii. (Murray.)

EDITOR'S NOTE.

THE present edition of the *Private Devotions* of Bishop Andrewes was undertaken at the request of the publishers, who had wisely resolved to include in their series of *Devotional Manuals*, a work which the experience of several generations of English Christians has proved to be one of the most precious helps to devout communing with God ever given to the Church. Of this little unpretending book it has been truly said, "Pray with Bishop Andrewes for one week, and he will be thy companion for the residue of thy years." The more constantly this manual is used, the more will its value be felt. It will become a daily companion and friend, privy to the inmost secrets of the heart, whom we cannot do without. Its few simple words, taken almost exclusively from Holy Scriptures and from the primitive liturgies and fathers of the Church,

will be found more suggestive of devout thoughts, more helpful to true humility repentance faith and thankfulness, more calculated to bring the soul into its true attitude in the presence of God, than the most exquisitely worded human compositions. The chief value of Bishop Andrewes' *Devotions* is that they contain little or nothing of Bishop Andrewes' own. He has but furnished the arrangement and the setting of the gems whose lustre is all divine. But it is the skilful setting that makes the jewel, and gives it its chief beauty and serviceableness.

There is no reason to believe that Bishop Andrewes ever contemplated the publication of these *Devotions*, as the title-page of the first English translation (that of Richard Drake in 1648, dedicated to his Highness the Prince of Wales, afterwards Charles II., a few months before his royal father's execution) states they were his "private devotions and meditations" —the "*Preces Privatæ*" of the first edition of the originals in Greek and Latin in 1675—compiled by himself as helps in his own religious life. The probable history of the compilation is well given in the preface to Dean Stanhope's paraphrastic translation, or rather adaptation of these *Devotions:*

"By the best judgment I can make of that *Book, he (Bishop* Andrewes) appears to have

collected from time to time in the Course of his Reading Materials for every part of Prayer, which he wrote down, some in Greek, some in Latin. These at first were chiefly Hints; but out of them he composed several Prayers that he used privately in his Closet, and some of them publickly in the Church before sermon, having translated them into English. Many of these Prayers were completely finished, and used by him as Forms; in others he left some Hints not quite compleated, but wherein it was easy for him to supply all that was wanting as he used them. These he varied often, as Occasion and Necessity required, and improved them by degrees. Such of them as were brought nearest to Perfection he wrote in Greek, either because the New Testament, Septuagint, and most ancient Fathers and Liturgies (whence he extracted a good deal) were in that Language, or because that Language has some advantage for Devotion, as the many compound Words it contains strengthen the Ideas they convey to us, and make a more lively Impression on the Mind."

An examination of the text of the *Devotions* confirms the conclusions thus arrived at. Of the Greek Devotions, the translation of which forms the first part of the present edition, which are by far the most finished portion, we are happy enough to possess a transcript made

from the original autograph by Samuel Wright, private secretary to Bishop Andrewes, and subsequently registrar to Bishop Wren. This precious little volume, an exquisite specimen of Greek caligraphy, was given by Wright to the Rev. Richard Drake, then Fellow of Pembroke Hall, Cambridge, Bishop Andrewes' own college, to the library of which it was presented by him, and where it is still preserved as not the least valued of its literary treasures. Wright's transcript was made from Andrewes' own autograph, which we are told was seldom out of his hands "in the evening of his life," described by Drake as "glorious in its deformity, being slubbered with his pious hands, and watered with his penitential tears." In form and arrangement the transcript evidently closely follows the original. It is a copy of Bishop Andrewes' devotional notebook. Pages are left blank, or with only one or two sentences written on them, and these not always having any connection with the matter before or after them. The purpose which evidently suggested itself by degrees to Andrewes of furnishing a manual of devotion for every day of the week, arranged under the heads of Confession, Prayer for Grace, Profession of Faith, Intercession, and Praise, with an introductory Commemoration, is only partially carried out. There are omissions

and repetitions. Devotions are found "obviously without place, or out of place."* To make it serviceable as a devotional work for general use, some readjustment of the parts was required. This was effected by the Rev. J. H. (now Cardinal) Newman in the translation made by him, and printed in the *Tracts for the Times*, and subsequently published separately. Mr. Newman's arrangement has been followed generally in the present edition. Careful consideration, however, and a sense of practical utility, have led to some small changes in the collocation of the parts, as well as the transference of some devotions from other places in Andrewes' work. The translation on the whole is Mr. Newman's. Every sentence, however, has been compared with the original Greek, and when taken directly or adapted from the Septuagint has been traced to its place in Holy Scripture. When necessary to bring the language into closer accordance with the Authorized Version, the required change has been made. Several evident mistranslations have been corrected; some misprints have been removed; some obscure quotations have been verified, and no pains spared to render the present a more accurate version of the *Devotions* than any that has yet appeared.

* J. H. N., advertisement to Part I., 1842.

It is hardly necessary to say that no alterations have been ventured on in the text itself, nor any additions made beyond the headings essential to convert the Bishop's particulars of intercession, praise, &c., into actual devotions.

As these Devotions were compiled for the Bishop's private use, they naturally contain expressions not always suitable for general use. His intercessions particularly have reference to his own special position and circumstances; such, for instance, as those on pages 43, 102. These it has been thought better to retain, as indicating the breadth and particularity of intercession which it is the privilege of all members of Christ's Body to employ, bearing in mind the cautionary note of the original translator, "instead of the Bishop's particular relations, put in your own."

The Second Part of the Devotions, existing only in Latin (with some very trifling exceptions), is even more deficient in completeness and arrangement than the First Part. No original manuscript of these Devotions is known to exist. This is much to be regretted, as the Latin Devotions, as published in the Oxford edition of the *Preces Privatæ* of 1675 (edited, according to Antony Wood, by one John Lamphire), from which every subsequent reprint has been made, contain some obvious errors (*e.g.* "habitu" for "spiritu," page 165 (3) of

the present translation), and are in some places so dislocated and transposed as to be hardly intelligible. As in the former portion of the work, no trouble has been spared to discover the passages of Holy Scripture which were in the Bishop's mind, and to develop his intention. To secure the latter object, the conciseness of Andrewes' notes has sometimes rendered paraphrase necessary. This, however, has been resorted to as seldom as possible. The translation is, on the whole, that made by the late John Mason Neale in 1843, to complete the work begun by Mr. Newman; but the whole has been compared with the original text, and the necessary emendations have not been few nor unimportant.

In neither part have the references to Holy Scripture been given. They are generally obvious to the well-instructed reader, while their introduction would have inconveniently encumbered the page. These references will be supplied, after careful verification, in an edition of the Greek and Latin Devotions which the publishers are hoping soon to issue. At the same time the references to the primitive liturgies and other ancient writers whence Andrewes drew much of his devotional stores will be given, where traceable. The Rev. C. E. Searle, Master of Pembroke College, Cambridge—to whose kindness, and that of

the Society over which he presides, I have been indebted for the loan of the MS. of the Greek Devotions—has called my attention to an hitherto (I think) unobserved correspondence between Andrewes' *Introduction to Confession* (Part ii. pp. 115, 116) and the *Deploratio male amissæ virginitatis* of St. Anselm. The identity of the thoughts and language proves that Andrewes must have taken this devotion from Anselm, modifying it to suit his purpose. Other such correspondences may exist. It would be interesting to discover them.

A Third Part, containing Latin Devotions only, was for the first time published in 1854 from a MS. in the Harleian Collection (No. 6614) in the edition prepared by the Rev. James Bliss for the Library of Anglo-Catholic Theology. It has been subsequently printed by the Rev. Prebendary Meyrick for the Anglo-Continental Society. It has not been thought desirable to include a translation of these Devotions in the present edition, both on account of their evident incompleteness, and because they are in great part a repetition of those here given.

E. V.

THE PRECENTORY, LINCOLN,
April 23rd, 1883.

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DAILY PRAYERS.

Preparation.

1. *TIMES OF PRAYER.*

ALWAYS.
Without ceasing.
At all seasons.

He kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.

In the evening, and morning, and at noon-day will I pray, and that instantly, and He shall hear my voice.

Seven times a day do I praise Thee.

1. In the morning, a great while before day.
2. In the morning watch.
3. The third hour of the day.
4. About the sixth hour.
5. The hour of prayer, the ninth hour.
6. The eventide.
7. By night.
   At midnight.

2. PLACES OF PRAYER.

IN all places where I record My Name, I will come to thee, and I will bless thee.

1. Among the faithful, and in the congregation.
2. Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.
3. They went up into an upper room.
4. He went up upon the housetop to pray.
5. They went up together into the Temple.
6. We kneeled down on the shore, and prayed.
7. He went forth over the brook Cedron, where was a garden.
8. Let them rejoice in their beds.
9. He departed into a desert place, and there prayed.
10. In every place lifting up holy hands, without wrath and doubting.

3. CIRCUMSTANCES OF PRAYER.

1. KNEELING. *Humiliation.*
   He kneeled down and prayed.
   He fell on His face, and prayed.
   My soul is brought low, even unto the dust, my belly cleaveth unto the ground.
2. Sinking the head. *Shame.*
   Drooping the face.
3. Smiting the breast. *Indignation.*
4. Shuddering. *Fear.*
5. Groaning. *Sorrow.*
   Smiting of hands together.
6. Raising of eyes and hands. *Vehement desire.*
7. Buffeting. *Revenge.*

ORDER OF MATIN PRAYER.

Litany.

GLORY be to Thee, O Lord, glory to Thee.
Glory to Thee who hast given me sleep
to recruit my weakness,
and to remit the labours
of this toil-worn flesh.

To this day and all days,
a perfect, holy, peaceful, healthy, sinless course,
Grant, O Lord.

The Angel of peace, a faithful Guide,
Guardian of souls and bodies,
to encamp round about me,
and ever to suggest what is wholesome,
Grant, O Lord.

Pardon and remission
of all sins and of all offences,
Grant, O Lord.

To our souls what is good and convenient
and peace to the world,
Grant, O Lord.

Repentance and strictness
for the residue of our life,
and health and peace to the end,
Grant, O Lord.

Whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good report,
if there be any virtue, if there be any praise,
that I may think on these things and do them,
Grant, O Lord.

A Christian close,
without sin, without shame,
and, should it please Thee, without pain,
and a good answer at the dreadful
and fearful judgment-seat
of Jesus Christ our Lord,
Grant, O Lord.

II.

Confession.

ESSENCE beyond essence, Nature uncreate,
Framer of the universe,
I set Thee, Lord, before my face,
and I lift up my soul unto Thee.
I worship Thee on my knees,
and humble myself under Thy mighty hand.
I stretch forth my hands unto Thee,
my soul gaspeth unto Thee as a thirsty land.
I smite on my breast,
and I say with the Publican,
God be merciful to me the sinner,
the chief of sinners;
to the sinner above the Publican,
be merciful as to the Publican.

Father of mercies,
I beseech Thy fatherly compassion,
despise me not,
an unclean worm, a dead dog, a putrid corpse;
despise not Thou the work of Thine own hands;
despise not Thine own image
though branded by sin.
Lord, if Thou wilt, Thou canst make me clean;
Lord, only say the word, and I shall be cleansed.

And Thou, my Saviour Christ,
Christ my Saviour,
Saviour of sinners, of whom I am chief,
despise me not; despise me not, O Lord,
despise not the cost of Thy Blood,
who am called by Thy Name;
but look on me with those eyes of Thine,
with which Thou didst look upon
Magdalene at the feast,
Peter in the hall,
the Thief on the wood;
that with the Thief I may entreat Thee humbly,
Remember me, Lord, in Thy kingdom;
that with Peter I may weep bitterly and say,
O that mine eyes were a fountain of tears,
that I might weep day and night;
that with Magdalene I may hear Thee say,
Thy sins are forgiven thee;
and with her may love much,
because many sins, yea manifold,
have been forgiven me.

And Thou, All-holy, Good, and Life-giving Spirit,
despise me not, Thy breath,

despise not Thine own holy things;
but return, O Lord, how long?
and be gracious unto Thy servant.

III.

Commendation.

BLESSED art Thou, O Lord, our God,
the God of our Fathers;
Who turnest the shadow of death into the morning,
and renewest the face of the earth;
Who removest darkness from the face of the light,
and banishest night and bringest back the day;
Thou Who hast lightened mine eyes, that
I sleep not in death;
Who hast delivered me from the terror by night,
from the pestilence that walketh in darkness;
Who hast driven sleep from mine eyes
and slumber from mine eyelids;
Who makest the outgoings of the morning
and evening to rejoice;
for that I laid me down and slept
and rose up again,
for the Lord sustained me;
for that I waked and beheld,
and my sleep was sweet unto me.
Blot out as a thick cloud my transgressions,
and as a cloud my sins;
grant me to become a child of light,
a child of the day,
to walk soberly, purely, honestly, as in the day.
Vouchsafe to keep me this day without sin.
Uphold me when I am falling and lift me
when I am down,

that I may not harden my heart in provocation,
or temptation, or in deceitfulness of any sin.
Moreover, deliver me to-day
from the snare of the hunter
and from the noisome pestilence;
from the arrow that flieth by day,
from the sickness that destroyeth in the noonday.
Guard this day against my evil,
against the evil of this day guard Thou me.
Let not my days be consumed in vanity,
nor my years in sorrow.
But let one day utter speech to another;
let this day add some knowledge or practice
to yesterday.
O let me hear Thy loving-kindness betimes in
the morning,
for in Thee is my trust;
show Thou me the way that I should walk in,
for I lift up my soul unto Thee.
Deliver me, O Lord, from mine enemies,
for I flee unto Thee to hide me.
Teach me to do the thing that pleaseth Thee,
for Thou art my God;
let Thy loving Spirit lead me forth into the land
of righteousness.
Quicken me, O Lord, for Thy Name's sake,
and for Thy righteousness' sake bring my soul
out of trouble.

Remove from me foolish imaginations,
inspire those which are good and pleasing
in Thy sight.
Turn away mine eyes lest they behold vanity;
let mine eyes look right on,

and let mine eyelids look straight before me.
Hedge up mine ears with thorns,
lest they incline to foolish words.
Waken mine ear early to hear,
and open mine ears to the instruction of Thy oracles.
Set a watch, O Lord, before my mouth,
and keep the door of my lips.
Let my word be seasoned with salt,
that it may minister grace to the hearers.
Let no deed be grief unto me, nor offence of heart.
Let me do some deed
for which Thou wilt remember me, Lord, for good,
and spare me according to the greatness of Thy mercy.
Into Thine hands I commend my spirit, soul, and body,
which Thou hast created, redeemed, regenerated,
O Lord, Thou God of truth;
and together with me all mine, and all that belongs to me.
Thou hast vouchsafed them to me, Lord, in Thy goodness.
Guard us from all evil.
Guard our souls, I beseech Thee, O Lord.
Guard us from stumbling, and place us faultless in the presence of Thy glory in that day.

Guard my going out and my coming in henceforth and for ever.
Prosper, I pray Thee, Thy servant this day,

ınd grant him mercy in the sight of those who
meet him.

O God, make speed to save me,
O Lord, make haste to help me.
ɔ turn Thee then unto me, and have mercy
upon me;
give Thy strength unto Thy servant,
and help the son of Thine handmaid.
Show some token upon me for good,
hat they who hate me may see it and be ashamed,
because Thou, Lord, hast holpen me
and comforted me.

ORDER OF EVENING PRAYER.

Meditation.

THE day is gone,
and I give Thee thanks, O Lord.
Evening is at hand,
make it bright unto me.
As day has its evening,
so also has life;
the even of life is age,
age has overtaken me,
make it bright unto me.
Cast me not away in the time of age;
forsake me not when my strength faileth me.
Even to my old age be Thou He,
And even to hoar hairs do Thou carry me;
do Thou it Thyself, do Thou Thyself bear,
do Thou Thyself carry and deliver me.
Abide with me, Lord,
for it is toward evening,
and the day is far spent
of this toil-worn life.
Let Thy strength be made perfect
in my weakness.

Day is fled and gone,
life too is going,
this lifeless life.
Night cometh,

and cometh death,
the deathless death.
Near as is the end of day,
so too the end of life:
We then, also remembering it,
beseech of Thee, Lord, O Lord, for the close of our life,
that Thou wouldest direct it in peace,
Christian, acceptable, sinless, shameless,
and, if it please Thee, painless,
gathering us together, under the feet of Thine Elect,
when Thou wilt, and as Thou wilt,
only without shame and sins.

Remember we the days of darkness for they shall be many,
lest we be cast into outer darkness.
Remember we to outstrip the night,
doing some good thing.
Near is judgment;
a good and acceptable answer
at the dreadful and fearful judgment-seat of Jesus Christ
vouchsafe to us, O Lord.

By night I lift up my hands to the holy place,
and praise the Lord.
The Lord hath granted His loving-kindness in the day-time;
and in the night season will I sing of Him,
and make my prayer unto the God of my life.
As long as I live will I magnify Thee
on this manner,

and lift up my hands in Thy Name.
Let my prayer be set forth in Thy sight
as the incense,
and let the lifting up of my hands
be an evening sacrifice.

Blessed art Thou, O Lord, our God,
the God of our Fathers,
Who hast created the changes of days and nigh
Who givest songs in the night,
Who hast delivered us from the evil of this da
Who hast not cut off like a weaver my life
nor from morning even to night made
an end of me.

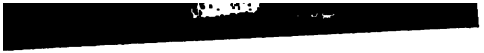
II.

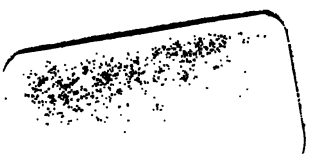
Confession.

LORD,
as we add day to day,
so we add sin to sin.
The just falleth seven times a day;
and I, an exceeding sinner, seventy times seve
a wonderful, a horrible thing, O Lord.
But I turn with groans from my evil ways,
and I return into my heart,
and with all my heart I turn to Thee,
O God of penitents and Saviour of sinners;
and evening by evening I will return
from the innermost marrow of my soul;
and out of the deep my soul crieth unto The
I have sinned, O Lord, against Thee,
heavily against Thee;

alas, alas, woe is me! for my misery.
I repent, O me, I repent; spare me, O Lord;
I repent, O me, I repent,
help Thou my impenitence.
Be propitious to me, spare me, O Lord;
be propitious to me, have mercy on me;
I said, Lord, have mercy upon me,
heal my soul, for I have sinned against Thee.
Have mercy upon me, O Lord,
after Thy great goodness,
according to the multitude of Thy mercies
do away mine offences.
Remit the guilt,
heal the wound,
blot out the stains,
deliver from the shame,
rescue from the tyranny,
and make me not a public example.
O Lord, bring Thou me out of my trouble,
cleanse Thou me from my secret faults,
keep Thy servant also from presumptuous sins.
My wanderings of mind
and idle words
lay not to my charge.
Remove the dark and muddy flood
of foul and wicked thoughts.

O Lord,
I have destroyed myself;
whatever I have done amiss, pardon mercifully.
Deal not with me after my sins,
neither reward me after my iniquities.
Look mercifully upon my infirmities;
and for the glory of Thy All-holy Name,





turn from me all those evils and miseri
which by my sins, and by me through th
are most righteously and worthily deserv

III.

Commendation.

TO my weariness, O Lord, vouchsafe Thou
to my exhaustion renew Thou strengt
Lighten mine eyes that I sleep not in de
Deliver me from the terror by night,
the pestilence that walketh in darknes
Supply me with healthy sleep,
and to pass through this night without f

O Keeper of Israel,
Who neither slumberest nor sleepest,
guard me this night from all evil,
guard my soul, O Lord.
Visit me with the visitation of Thine ov
reveal to me wisdom in the visions of the n
If not, for I am not worthy, not worth
at least, O Lord, Thou Lover of men
let sleep be to me a breathing time
as from toil, so from sin.
Yea, O Lord,
nor let me in my dreams imagine
what may anger Thee, what may defile
Let not my loins be filled with illusion
yea, let my reins chasten me in the night se
yet without grievous terror.
Preserve me from the black sleep of si
put to sleep within me all earthly
and evil thoughts.

Grant to me light sleep,
rid of all imaginations fleshly and Satanical.
Lord, Thou knowest
how sleepless are mine unseen foes,
and how feeble my wretched flesh,
Thou Who didst make me;
shelter me with the wing of Thy pity.
Awaken me at a time when Thou mayest
be found,
at the time of prayer;
and give me to seek Thee early,
for Thy glory, and for Thy service.

I would commend to Thee O Lord,
The Creation, the race of man,
all in affliction, and all in prosperity,
all in error, and all in truth,
all in sin, and all in grace;
the Church Ecumenical,
Eastern, Western, our own.
Rulers, Clergy, Laity,
States of the earth,
Christian, neighbouring, our own.
the King, the Queen, the Prince,
the Nobles.
Parliament, Law-Courts, Army, Police.
the Commons,
Farmers, Merchants, Artisans,
down to the meaner Workmen,
and the Poor.
Those who have a claim on me,
from kindred,
benefaction,
ministration of things temporal,

charge formerly or now,
natural kindness,
Christian love,
neighbourhood,
promise on my part,
their own desire,
their lack of leisure,
sympathy for their extreme miser
any good work,
any noble action,
any scandal received from me,
having none to pray for them.

Into thy hands, O Lord, I commend
my spirit, soul, and body:
Thou didst make, and didst redeem
O Lord, Thou God of truth.
And together with me, all my frie
and all that belongs to me.
Thou hast vouchsafed them to me,
in Thy goodness.
Guard my lying down and my rising
from this time forth, and even for eve
Let me remember Thee on my be
and search out my spirit;
let me wake up and be present with

I will lay me down in peace, and take
for it is Thou, Lord, only,
that makest me dwell in safety.

COURSE OF

PRAYERS FOR THE WEEK.

THE FIRST DAY.

Sunday.

INTRODUCTION.

THROUGH the tender mercies of our God the Day-spring from on high hath visited us.

Glory be to Thee, O Lord, glory to Thee.
Creator of the light,
and Enlightener of the world,
Thou Who didst create the Visible light,
The Sun's ray, a flame of fire,
day and night,
evening and morning.
Thou Who also didst create
the light Invisible,
the light which never sets;
that which may be known of God,
the Law written in the heart.

Oracles of Prophets,
melody of Psalms,
instruction of Proverbs,
experience of Histories.

God is the Lord Who hath shewed us light;
bind the sacrifice with cords,
yea even unto the horns of the altar.

O by Thy Resurrection raise us up
unto newness of life,
helping us to shew forth a conversation meet for repentance.
The God of peace,
Who did bring again from the dead
the great Shepherd of the sheep,
through the blood of the everlasting covenant,
our Lord Jesus Christ,
make us perfect in every good work,
to do His will,
working in us that which is well-pleasing in His sight,
through Jesus Christ,
to Whom be glory for ever and ever. Amen.

Thou Who didst send down on Thy disciples on this day
Thy Thrice-Holy Spirit,
withdraw not Thou the gift, O Lord, from us,
but renew it in us, day by day,
who ask Thee for it.

I commend to Thee, Lord,
my impulses, and my startings,
my intentions, and my undertakings,
my going out, and my coming in,
my sitting down, and my rising up.

I.

Confession.

MERCIFUL and pitiful Lord,
Long-suffering and of great mercy,
I have sinned, Lord, I have sinned against Thee,
O wretched man that I am,
I have sinned, Lord, against Thee
much and grievously,
in observing lying vanities.
I conceal nothing:
I make no excuses.
I give Thee glory, O Lord, this day,
I denounce against myself my sins;
Truly I have sinned before the Lord,
and thus and thus have I done.
Alas! what have I done?
I have sinned and perverted
that which was right,
and it profited me not.

And what shall I now say?
Or with what shall I open my mouth?
What shall I answer, seeing I myself have
done it?
Without excuse, without defence,
self-condemned, am I.
I have destroyed myself.
Unto Thee, O Lord, belongeth righteousness,
but unto me confusion of face,
because Thou art just in all that is come upon me;
for Thou hast done right,
but I have done wickedly.

And now, Lord, what is my hope?
Truly my hope is even in Thee:
if hope of salvation remain to me,
if Thy loving-kindness overcome
the multitude of my iniquities.

O remember what my substance is,
the work of Thine hands,
the likeness of Thy countenance,
the cost of Thy blood,
a name from Thy Name,
a sheep of Thy pasture,
a son of the covenant.
Despise not Thou the work of Thine own hands.
Hast Thou made for nought
Thine own image and likeness?
Yea for nought, if Thou destroy it.
And what profit is there in my blood?
Thine enemies will triumph over me.
O let them never triumph over me, O Lord!
Grant not to Thy foes my destruction.

Look upon the face of Thine Anointed,
and in the Blood of Thy covenant,
the Propitiation for the sins of the whole world,
Lord, be propitious unto me, the sinner;
even unto me, O Lord, of sinners
chief, chiefest, and greatest.
For Thy Name's sake be merciful unto my sin,
for it is great: it is great beyond all greatness.
For Thy Name's sake, that Name,
beside which, none other under heaven
is given among men,
whereby we must be saved.

The Spirit Himself helping our infirmities,
and making intercession for us,
with groanings that cannot be uttered.

By the tender yearnings of the Father,
the bloody wounds of the Son,
the unutterable groanings of the Spirit,
give ear, O Lord, be propitious, O Lord,
O Lord, hearken and do;
defer not, for Thine own sake, O my God.
For me, I forget not my sins,
they are ever before me;
I remember them in the bitterness of my soul;
I am sorry for them;
I turn away and groan,
I have indignation and revenge
and wrath against myself.
I despise and buffet my own self,
that my penitence is not deeper, is not fuller.
I repent, O Lord, I repent,
Lord, help Thou mine impenitence.
And more, and still more,
pierce Thou, rend, crush my heart;
and remit, forgive, pardon
what things are grief to me, and offence of heart.
Cleanse Thou me from secret faults,
keep back Thy servant also from presumptuous sins.
Magnify Thy mercies towards the chief of sinners;
and in due time, Lord, say to me,
Be of good cheer; thy sins are forgiven thee;
My grace is sufficient for thee.
Say unto my soul, I am thy salvation.

Why art thou so heavy, O my soul?
and why art thou so disquieted within me?
Return unto thy rest, O my soul,
for the Lord will deal bountifully with thee.

O Lord, rebuke me not in Thine indignation,
neither chasten me in Thy displeasure.
I said, I will confess my sins unto the Lord,
and so Thou forgavest the wickedness of my sin.
Lord, Thou knowest all my desire,
and my groaning is not hid from Thee.
Have mercy upon me, O God,
after Thy great goodness,
according to the multitude of Thy mercies
do away mine offences.
Thou shalt arise, and have mercy on me, O Lord,
for it is time that Thou have mercy upon me,
yea, the time is come.
If Thou, O Lord, shouldest mark iniquities,
O Lord, who shall stand?
Enter not into judgment with Thy servant,
O Lord,
for in Thy sight shall no man living be justified.

II.

Prayer for Grace.

MY hands will I lift up
unto Thy commandments which
I have loved.
Open Thou mine eyes that I may see,
incline my heart that I may desire,
order my steps that I may follow,
the way of Thy commandments.

O Lord God, be Thou to me a God,
and beside Thee none else,
none else, nought else, with Thee.
Vouchsafe to me, to worship Thee and serve Thee
in truth of spirit,
in reverence of body,
in blessing of lips,
in private and in public;
to pay honour to them that have the rule over me,
by obedience and submission;
to show affection to my own,
by carefulness and providence;
to overcome evil with good;
to possess my vessel in sanctification and honour;
to have my conversation without covetousness,
content with what I have;
to speak the truth in love;
to be desirous not to lust,
not to lust in concupiscence,
not to walk after my lusts.

THE HEDGE OF THE LAW; *i.e.* PRECAUTIONS.

Give me grace, O Lord,
1. to bruise the serpent's head.
2. to remember my latter end.
3. to cut off occasions of sin.
4. to be sober.
5. not to sit idle.
6. to shun the wicked.
7. to cleave to the good.
8. to make a covenant with my eyes.
9. to bring my body into subjection.
10. to give myself unto prayer.
11. to betake myself to repentance.

Hedge up my way with thorns,
that I find not the path for following vanity.
Hold Thou me in with bit and bridle
when I keep not close to Thee.
O Lord, compel me to come in to Thee.

III.

Preparation for Public Worship.

THOU that hearest the prayer,
unto Thee shall all flesh come;
my flesh also shall come.
My misdeeds prevail against me,
O be Thou merciful unto our sins.

Thou shalt open my lips, O Lord,
and my mouth shall shew forth Thy praise.

As for me, I will come into Thy house
even upon the multitude of Thy mercy,
and in Thy fear will I worship
toward Thy Holy Temple.
Hear the voice of my humble petitions,
when I cry unto Thee;
when I hold up my hands
towards the mercy-seat of Thy Holy Temple.
We wait for Thy loving-kindness, O God,
in the midst of Thy Temple.

Remember, O Lord, our brethren
that are around us,
and praying with us at this holy hour,
for their zeal and earnestness' sake;

Remember also those who on reasonable causes
are absent,
and have mercy on them and on us,
according to the multitude of Thy mercies.

Lord, I have loved the habitation of Thy house,
and the place where Thine honour dwelleth:
that I may show the voice of thanksgiving,
and tell of all Thy wondrous works.

One thing have I desired of the Lord,
which I will require,
even that I may dwell in the house of the Lord
all the days of my life,
to behold the fair beauty of the Lord,
and to visit His Temple.

My heart hath talked of Thee,
Seek ye My face;
Thy face, Lord, will I seek.

Open me the gates of righteousness;
that I may go into them, and give thanks unto
the Lord.
Let Thine eyes be open,
and let Thine ears be attent,
to hearken unto the prayer which Thy servant
prayeth
toward this place, whereof Thou hast said
that Thou wouldest put Thy Name there.

IV.

Profession.

I BELIEVE, O Lord, in Thee,
Father, Word, Spirit, One God.
That by Thy fatherly love and power
all things were created;
That by Thy goodness and love to man
all things have been gathered together in one
in Thy Word;
Who for us men and for our salvation
was made flesh,
was conceived and born,
suffered and was crucified,
died and was buried,
descended and rose again,
ascended and sat down,
will return and will repay;
That by the illumination and working
of Thy Holy Spirit,
hath been called out of the whole world
a peculiar people into a polity,
in belief of the truth
and holiness of conversation:
That in it we are partakers
of the communion of saints and forgiveness of sins
in this world:
and are waiting
for the resurrection of the flesh and life everlasting
in the world to come.
This most holy faith
which was once delivered to the saints,
I believe, O Lord; help Thou mine unbelief,

increase Thou my smallness of faith,
and vouchsafe to me
to love the Father for His fatherly love,
to reverence the Almighty for His power,
as a faithful Creator, to commit my soul to Him
in well doing.

Vouchsafe to me to partake
from Jesus of salvation,
from Christ of anointing,
from the Only-begotten Son of adoption.
To serve the Lord
for His Conception, in faith;
for His Birth, in humility;
for His Sufferings, in patience and hatred of sin;
for His Cross, to crucify occasions of sin;
for His Death, to mortify the flesh;
for His Burial, to bury evil thoughts through
good works;
for His Descent, to meditate upon Hades;
for His Resurrection, upon newness of life;
for His Ascension, to mind things above;
for His Sitting on high, to mind the good things
on His right hand;
for His Return, to stand in awe of His second
coming;
for His Judgment, to judge myself ere I be
judged.

From the Spirit
vouchsafe to me the breath of saving grace.
In the Church, Holy and Catholic,
to have my own calling, and holiness, and portion,
and a fellowship
of her sacred rites, prayers, fastings, groans,

watchings, tears, suffering of afflictions,
for assurance of remission of sins,
for a confident hope of resurrection
and translation to eternal life.

V.

Intercession.

O THOU that art the Hope of all the ends
of the earth,
and of them that remain in the broad sea;
O Thou on Whom our fathers hoped,
and Thou didst deliver them;
on Whom they waited,
and were not confounded.
O Thou that art my Hope from my youth,
from my mother's breasts:
on Whom I have been cast from the womb;
be Thou my Hope now and evermore,
and my portion in the land of the living.
My Hope is in Thy Nature,
in Thy Names, in Thy Types,
in Thy Word and in Thy Work,
O let me not be disappointed of my hope.
O Thou that art the Hope of all the ends of
the earth,
remember Thy whole creation for good,
visit the world in Thy compassion.

O Thou Preserver of men,
O Lord, Thou Lover of men,
remember all our race.
Thou Who hast shut up all in unbelief,
on all have pity, O Lord.

O Thou Who didst die and rise again,
to be Lord both of the dead and living,
live we or die we,
Thou art our Lord.
Lord, have pity on living and dead.

O Thou Helper of the helpless,
a Refuge in due time of trouble,
remember all who are in necessity,
and need Thy succour.

O Thou God of grace and truth,
establish all who stand in truth and grace,
restore all who are sick with heresies and sins.

O Thou wholesome Defence of Thine anointed,
remember Thy congregation
which Thou hast purchased and redeemed of old.
O grant to all believers
one heart and one soul.

O Thou that walkest in the midst
of the golden candlesticks,
remove not our candlestick
out of its place.
Set in order the things that are wanting,
Strengthen the things that remain,
which Thou art ready to cast away,
which are ready to die.
O Thou Lord of the harvest
send forth labourers, made sufficient by Thee,
into Thy harvest.

O Thou portion of those
who wait in Thy temple,

grant to our Clergy,
rightly to divide the word of truth,
rightly to walk in it;
grant to Thy Christian people
to obey and submit themselves to them.

O Thou King of nations unto the ends of
the earth;
strengthen all the states
of the inhabited world,
as being Thy ordinance,
though an ordinance of man.
Scatter the nations that delight in war,
make wars to cease in all the earth.

O Thou upon Whom the isles do wait,
and in Whom is their trust,
Lord, save this Island,
and all the country in which we sojourn,
from all affliction, peril, and necessity.

Lord of lords, Ruler of rulers,
remember all rulers
to whom Thou hast given rule in the earth,
and O remember specially
our divinely-guarded king,
and work with him more and more,
and prosper his way in all things.
Speak good things unto his heart,
in behalf of Thy Church and all Thy people.
Grant to him profound and perpetual peace,
that in his tranquillity
we may lead a quiet and peaceable life
in all godliness and honesty.

O Thou by Whom are ordained
the powers that be,
grant to those who are chief at Court,
to be chief in virtue and Thy fear;
grant to the Parliament Thy holy wisdom;
to those in power, to have no power
against the truth,
but for the truth;
to the Courts of Law, Thy judgments,
to judge in all things concerning all,
without prejudice, without partiality.

O God of Sabaoth, Lord of hosts,
give a prosperous course and strength
to all the Christian army,
against the enemies of our most holy faith.

Grant to the people of this kingdom
to be subject unto the higher powers,
not only for wrath, but also for conscience'sake.

Grant to Farmers and Keepers of cattle
good seasons;
to the Fleet and Fishers fair weather;
to Tradesmen, not to overreach one another;
to Mechanics, to pursue their business lawfully,
even down to the meanest Workmen,
even down to the Poor.

O God, not of us only but of our seed,
bless our children among us,
that they may increase in wisdom as in stature,
and in favour with Thee and with men.

O Thou Who wouldest have us provide
for our own,

and hatest them that are without natural
affection,
remember, Lord, my relations
according to the flesh;
grant me to speak peace concerning them,
and to seek their good.

O Thou Who willest us to make return
to our benefactors,
remember, Lord, for good,
all from whom I have received good;
keep them alive that they may be blessed
upon earth,
and deliver Thou not them into the will
of their enemies.

Thou Who hast written
that the man who neglects his own,
and provides not for those of his own house,
is worse than an unbeliever;
remember in Thy good pleasure
all those in my household.
Peace be to my house,
the Son of peace be upon all in it.

O Thou Who wouldest that our righteousness
exceed
the righteousness of sinners,
grant me, Lord, to love those who love me;
my own friend, and my father's friend, and
my friends' children,
never to forsake.

O Thou Who wouldest that we overcome evil
with good,

l pray for those who despitefully use us,
ɜrciful to mine enemies, Lord, as to myself;
and bring them together with me
to Thy heavenly kingdom.

ou Who grantest the prayers of thy servants
one for another,
mber, Lord, for good, and be merciful to all
who remember me in their prayers,
ıom I have promised to remember in mine.

hou Who in every good work acceptest
a ready mind,
ɜmber, Lord, as if they prayed to Thee,
those who upon reasonable causes
have no leisure for prayer.

Do Thou arise and have mercy
ın those who are in the last necessity,
is time that Thou have mercy upon them,
yea, the time is come.
Have mercy on them, O Lord,
as on me also, when in extremities.

Remember, Lord,
nfants, children, youths, young men,
the middle-aged, the old;
hungry, the thirsty, the naked, the sick,
prisoners, foreigners, the shelterless,
the unburied;
all in extreme age and weakness,
ssessed with devils, and tempted to suicide,
all troubled by unclean spirits;
despairing, the sick in soul or body, the
faint-hearted;

all in prison and chains, all under senter
of death;
orphans, widows, foreigners, travellers
voyagers,
women with child, women who give suc
all in bitter servitude, or in the mines, c
the galleys,
or in loneliness.

Thou, Lord, shalt save both man and be
how excellent is Thy mercy, O God!
And the children of men shall put their t
under the shadow of Thy wings.
The Lord bless us, and keep us,
and show the light of His countenance upo
and be merciful unto us;
the Lord lift up His countenance upon
and give us peace!

O Lord, I commend to Thee,
my soul, and my body,
my mind, and my thoughts,
my prayers, and my vows,
my senses, and my limbs,
my words, and my works,
my life, and my death;
my brothers, and my sisters, and their child
my friends, my benefactors, my well-wisl
those who have a claim on me;
my kindred, and my neighbours,
my country, and all Christendom.

VI.

Praise.

UP with our hearts;
we lift them up unto the Lord.
s it is meet, and right, and fitting, and due,
in all things, and for all things,
at all times, in all places, by all means,
in every season, every spot,
ever, everywhere, every way,
› make mention of Thee, to worship Thee,
to confess to Thee, to praise Thee,
to bless Thee, to hymn Thee,
to give thanks to Thee,
Who art the Maker, Nourisher, Preserver,
Governor,
Protector, Author, Finisher of all,
the Lord and Father,
the King and God,
the Fountain of life and immortality,
the Treasure of eternal good things;
Whom the heavens hymn,
and the heaven of heavens,
the Angels and all the heavenly powers,
one to other crying continually,
nd we also the while, weak and unworthy,
under their feet,
Holy, Holy, Holy,
Lord God of Sabaoth;
full is the whole heaven,
and the whole earth,
of the majesty of Thy glory.

Blessed be the glory of the Lord from His place,
for His Godhead, His Incomprehensibleness,
His Height, His Sovereignty, His Almightiness,
His Eternity, His Providence.
The Lord is my strength, my stony rock,
and my defence,
my Saviour, my might, my buckler,
the horn also of my salvation and my refuge.

THE SECOND DAY.

Monday.

INTRODUCTION.

MY voice shalt Thou hear betimes, O Lord;
early in the morning
will I direct my prayer unto Thee,
and Thou wilt look upon me.

Blessed art Thou, O Lord,
who didst create the firmament of heaven,
the heavens and the heaven of heavens,
the heavenly powers,
Angels, Archangels, Cherubim, Seraphim.
The waters above the heavens,
mists and exhalations,
for showers, dew, hail, snow as wool,
hoar frost as ashes, ice as morsels,
clouds from the ends of the earth,
ghtnings, thunders, winds out of Thy treasures,
tempests;
Waters beneath the heavens,
for drinking and for bathing.

I.

Confession.

I WILL confess my sins,
and the sins of my fathers,
or I have transgressed and trespassed against
Thee, O Lord,

and walked contrary unto Thee.
Set not, O Lord, set not my misdeeds
before Thee,
nor my life in the light of Thy countenance,
but pardon the iniquity of Thy servant,
according to Thy great mercy;
as Thou hast been merciful to him from a child,
and even until now.

I have sinned, what shall I do unto Thee,
O Thou Preserver of men?
Why hast Thou set me as a mark against Thee,
so that I am a burden to myself?
Oh, pardon my transgression,
and take away mine iniquity.
Deliver me from going down to the pit,
for Thou hast found a ransom.

Have mercy on me, Son of David;
Lord, help me.
Yea, Lord, even the dogs eat of the crumbs
which fall from their master's table.

Have patience with me, Lord,
yet I have not wherewith to pay,
I confess to Thee;
forgive me the whole debt, I beseech Thee.

How long wilt Thou forget me, O Lord?
for ever?
How long wilt Thou hide Thy face from me?
How long shall I seek counsel in my soul,
and be so vexed in my heart day and night?
How long shall mine enemies triumph over me?
Consider and hear me, O Lord my God;
lighten mine eyes that I sleep not in death,

lest mine enemy say I have prevailed against him,
for if I be cast down, they that trouble me
will rejoice at it.
But my trust is in Thy mercy.

II.

Prayer for Grace.

THE TEN COMMANDMENTS.

REMOVE far from me

1. all iniquity and profaneness, superstition, and hypocrisy.
2. worship of idols, self-taught worship.
3. rash oath and curse.
4. neglect of or irreverence in worship.
5. pride and coldness.
6. strife and wrath.
7. lust and uncleanness.
8. indolence and fraud.
9. lying and injuriousness.
10. every evil imagination, every impure thought, every filthy desire, every unseemly thought.

Grant to me,

1. to be religious and pious.
2. to worship and serve.
3. to bless faithfully, and to swear truly.
4. to confess meetly in the congregation.
5. affection and obedience.
6. patience and good temper.
7. purity and soberness.
8. contentedness and goodness.
9. truth and incorruptness.
10. good thoughts, perseverance to the end.

III.

Profession.

I BELIEVE in God,
1. the Father, Almighty, Maker of heaven and earth.
2. And in Jesus Christ, His Only-begotten Son, our Lord.
(1.) conceived of the Holy Ghost.
(2.) born of Mary, ever-virgin,
(3.) suffered under Pontius Pilate,
(4.) crucified,
(5.) dead,
(6.) buried.
Who
(1.) descended into hell,
(2.) rose again from the dead,
(3.) ascended into heaven,
(4.) sat down on the right hand,
(5.) to return thence,
(6.) to judge both quick and dead.

3. And in the Holy Ghost,
(1.) The Holy Church,
(2.) Catholic,
(3.) Communion of saints,
(4.) Remission of sins,
(5.) Resurrection of flesh,
(6.) Life everlasting.

And now, Lord, what is my hope?
Truly my hope is even in Thee;
in Thee, O Lord, have I trusted,
let me never be confounded.

IV.

Intercession.

LET us beseech God,
in behalf of the whole Creation;
for the supply of seasons,
healthy, fruitful, peaceful.

In behalf of the whole race of mankind;
for those who are not Christians;
for the conversion of Atheists, the ungodly;
Heathens, Turks, and Jews.

For all Christians;
for the restoration of all who are sick
of errors and sins;
for the confirmation of all
to whom Thou grantest truth and grace.

For the succour and comfort of all
who are dispirited, infirm, in want, unsettled,
both men and women;
For thankfulness and sobriety in all
who are cheerful, healthy, prosperous, quiet,
both men and women:
for the Catholic Church,
its establishment and increase;
for the Eastern,
its deliverance and union;
for the Western,
its renovation and peace;
for the British,
the supply of what is wanting in it,
the strengthening of what remains in it;

for the Episcopate, Presbytery, Christian Laity;
for the States of the inhabited world;
for Christian states,
far off, near at hand, for our own;
for all in authority;
for our divinely-guarded King,
the Queen and the Prince;
for those who are the chief at court;
for Parliament and Judicature,
for Army and Police,
Commons and their Officers,
Farmers, Breeders of Cattle, Fishers, Merchants,
Traders, and Mechanics,
down to mean Workmen, and the Poor.

For the rising generation;
for the good nurture of all the Royal offspring,
of the scions of the Nobility;
for all in Universities, in Inns of Court,
in Schools in town or country,
in Apprenticeships.

For those who have a claim on me
from relationship,
for my Brothers and Sisters,
that God's blessing may be on them,
and on their children;

Or from benefits conferred,
that Thy recompence may be on all
who have benefited me,
who have ministered to me in carnal things;

Or from trust placed in me,
for all whom I have educated,

all whom I have ordained :
for my College, my Parish,
outhwell, St. Paul's, Westminster,
ses of Chichester, Ely, and my present,
lergy, Laity, Officials, Authorities,
the Deanery in the Chapel Royal,
the Almonry,
the Colleges committed to me ; *

Or from natural kindness,
for all who love me,
though some of them I know not ;

Or from Christian love,
r those who hate me without cause,
ne, too, even on account of truth and
righteousness ;

Or from neighbourhood,
all who dwell near me peaceably and
harmlessly ;

Or from promise,
l whom I have promised to remember in
my prayers ;

Or from mutual offices,
all who remember me in their prayers,
and ask of me the same ;

Or from stress of engagements,
ll who for reasonable causes fail to call
upon Thee ;

* As Visitor.

For all who have no intercessor
in their own behalf;
For all who at present are in agony
of extreme necessity or deep affliction;
For all who are undertaking any good work
which will bring glory to the Name of God
or some great good to the Church;
For all who act nobly
either towards things sacred or towards the poor;
For all who have ever been offended by me
either in word or in deed.

God have mercy on me and bless me;
God shew the light of His countenance upon me
and be merciful unto me.
God, even our own God, give me His blessing.
God bless me.
Receive my prayer, O Lord;
O direct my life towards Thy commandments,
hallow my soul,
purify my body,
direct my thoughts,
cleanse my desires,
soul and body, mind and spirit, heart and reins.
Renew me thoroughly, O God,
for, if Thou wilt, Thou canst.

V.

Praise.

THE Lord, the Lord God,
merciful and gracious,
long-suffering and abundant in goodness
and truth,

keeping mercy for thousands,
giving iniquity and transgression and sin;
that will by no means clear the guilty,
visiting the iniquity of the fathers
upon the children.

I will bless the Lord at all times,
His praise shall ever be in my mouth.
Glory to God in the highest,
and on earth peace,
goodwill towards men.

THE THIRD DAY.

Tuesday.

INTRODUCTION.

O GOD, Thou art my God,
early will I seek Thee.

Blessed art Thou, O Lord,
who gatheredst the waters into the sea,
and broughtest to sight the earth,
and madest to sprout from it
herb and fruit-tree.
There are the depths and the sea as on an
heap,
lakes, rivers, springs;
earth, continent, and isles,
mountains, hills, and valleys;
arable, meadows, woods,
the green things for food, enjoyment,
medicine,
corn and hay, herbs and flowers;
fruit-trees bearing
wine, oil, and spices,
and trees for wood;
And things beneath the earth,
stones, metals, minerals, coal,
blood and fire, and vapour of smoke.

I.

Confession.

IO can understand his errors?
leanse thou me from secret faults.
eep back Thy servant also from
presumptuous sins,
they have the dominion over me.
For Thy Name's sake,
be merciful unto my sin,
for it is great.
quities have taken such hold upon me
that I am not able to look up;
yea, they are more in number
than the hairs of my head,
and my heart hath failed me.
pleased, O Lord, to deliver me;
ake haste, O Lord, to help me.
Magnify Thy mercies upon me,
Who savest them that trust in Thee.
aid, Lord, have mercy upon me,
soul, for I have sinned against Thee;

ave sinned, but I am confounded,
and I turn from my evil ways,
nd I turn unto mine own heart,
th my whole heart I turn unto Thee;
and I seek Thy face,
and I beseech Thee, saying,
sinned, I have committed iniquity,
I have done unjustly.
w, O Lord, the plague of my heart,
, I turn to Thee with all my heart,

and with all my strength.
And Thou, O Lord, now from Thy dwelling-place,
and from the glorious throne of Thy kingdom in heaven,
O hear the prayer
and the supplication of Thy servant;
and be propitious towards Thy servant,
and heal his soul.

O God, be merciful to me a sinner,
be merciful to me the chief of sinners.

Father, I have sinned against heaven, and before Thee,
and am no more worthy to be called Thy son,
make me one of Thy hired servants:
make me one, or even the last,
or the least among all.

What profit is there in my blood,
when I go down to the pit?
shall the dust give thanks unto Thee?
or shall it declare Thy truth?
Hear, O Lord, and have mercy upon me;
Lord, be Thou my helper;
turn my heaviness into joy,
my dreamings into earnestness,
my falls into clearings of myself,
my guilt, my offence into indignation,
my sin into fear,
my transgression into vehement desire,
my unrighteousness into zeal,
my pollution into revenge.

II.

Prayer for Grace.

HOSANNA in the highest.
Remember me, O Lord,
·ith the favour that Thou bearest unto
Thy people,
O visit me with Thy salvation;
ıt I may see the felicity of Thy chosen,
l rejoice in the gladness of Thy people,
ıd give thanks with Thine inheritance.
here is glory which shall be revealed;
for when the Judge cometh
some shall see Thy face with joy,
and shall be placed on the right,
l shall hear those most welcome words,
"Come, ye blessed."
They shall be caught up in clouds
to meet the Lord;
they shall enter into joy,
they shall enjoy the sight of Him,
they shall be ever with Him.
These alone, only these are blessed
among the sons of men.
me the meanest grant the meanest place,
there under their feet;
under the feet of Thine elect,
of the meanest among them.

And that this may be,
ıe find grace in Thy sight to have grace,
so as to serve Thee acceptably

with reverence and godly fear.
Let me find that second grace,
not to receive in vain the first grace,
not to come short of it;
yea, not to neglect it, so as to fall from it
but to stir it up, so as to increase in it,
yea, to abide in it till the end of my life.
And O, perfect for me what is lacking
of Thy gifts,
Of faith, help Thou mine unbelief,
Of hope, establish it when trembling,
Of love, kindle its smoking flax.

Shed abroad Thy love in my heart,
so that I may love Thee,
my friend in Thee, my enemy for Thee.
O Thou who givest grace to the humble-mind,
give me also grace to be humble-minded.
O Thou who never failest those who fear Th
knit my heart unto Thee, that I may fear
Thy Name.
O Thou who art my Fear and my Hope,
let me fear one thing only,
the fearing aught more than Thee.

As I would that men should do to me,
even so may I do to them;
not to think of myself more highly
than I ought to think,
but to think soberly.

Shine on those who sit in darkness,
and the shadow of death;
guide our feet into the way of peace,

that we may be like-minded one toward
another,
rightly to divide, rightly to walk,
that we may edify one another,
and may with one accord, with one mouth
glorify God;
and if in anything we be otherwise minded,
may walk by the same rule
whereto we have already attained;
and may maintain order,
decency, and stedfastness.

III.

Profession.

GODHEAD, Fatherly love, Power,
Providence.

Salvation, Anointing, Adoption,
Lordship;
Conception, Birth, Passion,
Cross, Death, Burial,
Descent, Resurrection, Ascension,
Sitting, Return, Judgment.

Breath and Holiness,
calling from the Universal,
hallowing in the Universal,
Communion of Saints, and of Holy Mysteries,
Forgiveness of sins,
Resurrection from the dead,
Life Eternal.

IV.

Intercession.

HOSANNA upon the earth.
Remember, O Lord,
to crown the year with Thy goodness;
for the eyes of all wait upon Thee,
and Thou givest them their food in due season.
Thou openest Thine hand,
and fillest all things living with plenteousness.
And on us, O Lord, vouchsafe
the blessings of heaven and of the dew
from above,
blessings of fountains from the deep
that coucheth beneath,
the courses of sun, the conjunctions of moons,
the chief things of the ancient mountains,
and the precious things of the lasting hills,
the precious things of the earth and of the
fulness thereof.
Good seasons, wholesome weather,
full crops, plenteous fruits,
health of body, peaceful times,
good government, good laws,
wise councils, equal judgments,
loyal obedience, vigorous justice,
fertility in resources, fruitfulness in begetting,
ease in bearing, happiness in offspring,
careful nurture, sound training;
that our sons may grow up as the young plants,
our daughters as the polished corners
of the temple;
that our garners may be full and plenteous

with all manner of store;
that our sheep may bring forth thousands
and ten thousands in our streets:
that there be no decay,
no leading into captivity,
and no complaining in our streets.

V.

Praise.

THOU, O Lord, art praised in Sion,
and unto Thee shall the vow be performed
in Jerusalem.

Thou art worthy, O Lord our God,
the Holy One,
to receive glory, and honour, and power.

Thou that hearest the prayer,
unto Thee shall all flesh come,
my flesh also shall come.
My misdeeds prevail against me,
O be Thou merciful unto our sins;
that I may come and give thanks
with all Thy works,
and bless Thee with Thy saints.
O Lord, open Thou my lips,
and my mouth shall shew forth Thy praise.

My soul doth praise the Lord,
for the goodness He hath done
to the whole Creation,
and to the whole race of men;
for Thy mercies towards myself,

soul, body, and estate,
gifts of grace, nature, and fortune;
for all benefits received,
for all successes, now or heretofore,
for any good thing done;
for health, credit, competency,
safety, gentle estate, quiet.
Thou hast not cut off as a weaver my life,
nor from morning even to night
made an end of me.
Thou hast vouchsafed me life and breath
until this hour;
from childhood, youth, and hitherto
even unto age.
Thou hast holden my soul in life,
and wilt not suffer my foot to slip;
rescuing me from perils, sicknesses,
poverty, bondage,
public shame, evil chances;
not giving me up to perish in my sins,
fully waiting my conversion;
leaving in me return unto my heart,
remembrance of the last things;
some shame, horror, grief,
for my past sins;
O give me fuller and larger, larger and fuller,
more and still more, O my Lord.
Thou hast granted me good hopes
of their remission,
through repentance and its works,
by the power of the thrice-holy Keys,
and the mysteries in Thy Church.
Wherefore day by day
for these Thy benefits towards me,

which I remember,
wherefore also for others very many
which I have let slip,
from their number, from my forgetfulness;
for those which I wished, knew, and asked,
and those I asked not, knew not, wished not,
I confess and give thanks to Thee,
I bless and praise Thee, as is fit, and every day.
And I pray with my whole soul,
and with my whole mind I pray.
Glory be to Thee, O Lord, glory to Thee;
glory to Thee, and glory to Thine
All-holy Name,
for all Thy Divine perfections in them;
for Thine incomprehensible
and incomparable goodness,
and Thy mercy towards sinners
and unworthy men,
and towards me of all sinners
far the most unworthy.
Yea, O Lord, for this, and for the rest,
glory to Thee,
and praise, and blessing, and thanksgiving,
with the voices and concert of voices
of Angels and of men,
of all Thy saints in heaven,
and all Thy creatures in heaven or earth,
and of me, beneath their feet,
unworthy and wretched sinner,
Thy abject creature,
now, in this day and hour,
and every day till my last breath,
and till the end of the world,
and for ever and ever. Amen.

THE FOURTH DAY.

Wednesday.

INTRODUCTION.

I HAVE thought upon Thee, O Lord,
when I was waking,
for Thou hast been my helper.

Blessed art Thou, O Lord,
who madest the two Lights, Sun and Moon,
the greater and the lesser,
and the stars
for light, for signs, for seasons,
Spring, Summer, Autumn, Winter,
Days, Weeks, Months, Years,
to rule over day and night.

I.

Confession.

BEHOLD, Thou art angry, for we have sinned.
We are all as an unclean thing,
and all our righteousnesses as filthy rags.
We all do fade as a leaf,
and our iniquities, like the wind, have taken
us away.
But now, O Lord, Thou art our Father,
we are clay, all the work of Thine hand.

Be not wroth with us, very sore,
neither remember iniquity for ever.
Behold, see, we beseech Thee,
we are all Thy people.

O Lord, though our iniquities testify against us,
do Thou it for Thy Name's sake;
for our backslidings are many,
by which we have sinned against Thee.
Yet Thou, O Lord, art in the midst of us,
and we are called by Thy Name;
leave us not.

O Thou Hope of Israel,
the Saviour thereof in time of trouble,
why shouldest Thou be as a stranger in the land,
and as a wayfaring man that turneth aside
to tarry for a night?
why shouldest Thou be as a man astonied,
as a mighty man that cannot save?
Be merciful to our unrighteousnesses,
and our iniquities remember no more.

Lord, I am carnal, sold under sin;
there dwelleth in me, that is, in my flesh,
no good thing;
for the good that I would, I do not,
but the evil which I would not, that I do.
I consent unto the law that it is good,
I delight in it after the inner man;
but I see another law in my members,
warring against the law of my mind,
and bringing me into captivity to the law of sin.
Wretched man that I am,

who shall deliver me from the body of this death?
I thank God through Jesus Christ,
that where sin abounded,
grace hath much more abounded.

O Lord, Thy goodness leadeth me to repentance:
O give me sometime repentance
to recover me from the snare of the devil,
who am taken captive by him
at his will.

Sufficient for me the past time of my life
to have done the will of lusts,
walking in lasciviousness, revellings, carousings,
and in other excess of riot.
O Lamb, without blemish and without spot,
who hast redeemed me by Thy precious Blood,
by that very Blood have mercy on me
and save me.
By that Blood,
and by that very Name,
besides which is none other under heaven
given among men,
by which we must be saved.

O God, Thou knowest my foolishness,
and my faults are not hid from Thee.
Lord, Thou knowest all my desire,
and my groaning is not hid from Thee.
Let not them that trust in Thee,
O Lord God of hosts,
be ashamed for my cause;
let not those that seek Thee be confounded
through me,
O Lord God of Israel.

Take me out of the mire that I sink not;
O let me be delivered from them that hate me;
and out of the deep waters.
Let not the water-flood drown me,
neither let the deep swallow me up,
and let not the pit shut her mouth upon me.

II.

Prayer for Grace.

Deliver me from

The seven deadly sins.	*The seven accursed nations.*
PRIDE	Amorite.
envy	Hittite.
wrath	Perizzite.
gluttony	Girgashite.
uncleanness	Hivite.
the cares of this life	Canaanite.
lukewarm indifference	Jebusite.

Give me

Humility,	pitifulness,	patience,
sobriety,	purity,	contentment,
ready zeal.		

One thing have I desired of the Lord
which I will require,
that I may dwell in the house of the Lord
all the days of my life,
to behold the fair beauty of the Lord,
and to visit His temple.

Two things have I required of Thee, O Lord,
deny me them not before I die;

remove far from me vanity and lies;
give me neither poverty nor riches,
feed me with food convenient for me;
lest I be full and deny Thee,
and say, Who is the Lord?
or lest I be poor and steal,
and take the Name of my God in vain.

Let me learn to abound,
let me learn to suffer need,
in whatsoever state I am, therewith
to be content.
For nothing earthly, temporal, corruptible,
to long nor to look for.

Grant me a happy life
in piety, gravity, purity,
in all things good and fair,
in cheerfulness, in health, in credit,
in competency, in safety, in gentle estate,
in quiet.
Grant me
a happy death,
a deathless happiness.

III.

Profession.

I BELIEVE
in the Father, benevolent affectio
in the Almighty, saving power;
in the Creator, providence
for guarding, ruling, perfecting the universe

I believe in Jesus, salvation;
in Christ, anointing;

in the Only-begotten Son, sonship;
in the Lord, a master's care;
in His Conception and Birth,
the cleansing of our unclean conception and birth,
in His Sufferings, which we owed,
that we might not pay;
in His Cross, the taking away the curse of the law;
in His Death, the sting of death;
in His Burial, eternal corruption in the tomb;
in His Descent, whither we ought,
that we might not go;
in His Resurrection,
as the first-fruits of them that sleep;
in His Ascension, to prepare a place for us;
in His Sitting, to appear and intercede;
in His Coming again, to take unto Him His own;
in His Judgment, to render to each
according to His works.

I believe in the Holy Ghost, power from on high,
transforming unto sanctity
outwardly and invisibly,
yet inwardly and evidently.
In the Church, a body mystical
of the called out of the whole world,
unto a conversation according to faith and holiness.
In the Communion of Saints, members of this body,
a mutual participation in holy things,
for confidence of remission of sins,
for hope of resurrection, and of translation,
to life everlasting.

IV.

Intercession.

AND I have hoped in Thy mercy,
from everlasting to everlasting.
How excellent is Thy mercy, O Lord;
if I have hope, it is in Thy mercy,
O let me not be disappointed of my hope.

Moreover we beseech Thee,
remember all, Lord, for good;
have mercy upon all, O Sovereign Lord,
be reconciled to us all.
Give peace to the multitudes of Thy people;
scatter offences, abolish wars,
stop the uprisings of heresies.
Thy peace and love
vouchsafe to us, O God our Saviour,
the Hope of all the ends of the earth.

Remember to crown the year
with Thy goodness;
for the eyes of all wait upon Thee,
and thou givest them their meat in due season
Thou openest Thy hand,
and fillest all things living with plenteousness

Remember Thy Holy Church,
from one end of the earth to the other;
and give her peace,
which Thou hast redeemed with Thy precious
blood,
and establish her unto the ends of the world.

ember those who bear fruit, and act nobly,
in Thy holy Churches,
ıd who remember the poor and needy;
npense to them Thy rich and heavenly gifts;
Vouchsafe to them,
for things earthly, heavenly,
for corruptible, incorruptible,
for temporal, eternal.

Remember those who lead their lives
in virginity,
and in purity and in ascetic life;
se also who live in honourable marriage,
in Thy reverence and fear.

Remember every Christian soul
in affliction, in distress, and in trial,
and in need of Thy pity and succour;
our brethren in captivity, prison, chains,
and bitter bondage;
granting return to the wandering,
health to the sick,
deliverance to the captives.

Remember religious and faithful kings,
ım Thou hast deemed worthy to rule upon
the earth;
and especially remember, Lord,
our divinely-guarded king;
strengthen his kingdom,
subdue to him all his adversaries,
speak good things to his heart,
for Thy Church and all Thy people.
chsafe to him deep and undisturbed peace,

that in his serenity
we may lead a quiet and peaceable life
with all godliness and honesty.

Remember, Lord, all power and authority,
our brethren at the Court,
those who are Chief in the Parliament
and Judicature,
and all by land and sea waging Thy wars for us.

Moreover, Lord, graciously remember
our holy Fathers,
the honourable Presbytery, and all the Clergy,
rightly dividing the Word of Truth,
and rightly walking in it.

Remember, Lord, our brethren around us,
and praying with us at this holy hour,
remember their zeal and earnestness.
Remember also those who on fair reasons
are away,
and have mercy on them and us
in the multitude of Thy mercy.

Fill our garners with all manner of store,
preserve our marriages in peace and concord,
nourish our infants,
guide our youth,
sustain our aged,
comfort the weak-hearted,
gather together the scattered,
bring back the wanderers,
and knit them to Thy Holy Catholic
Apostolic Church.
Set free the troubled with unclean spirits,

voyage with the voyagers,
travel with the travellers,
stand forth for the widows,
shield the orphans,
rescue the captives,
heal the sick.
Those who are on trial, or in mines, or in exile,
or in galleys,
in whatever affliction, necessity, and difficulty,
remember them, O God;
and all who need Thy great mercy;

Remember all who love us,
and those who dislike us;
and those who have desired us unworthy
to make mention of them in our prayers;
And all Thy people remember, O Lord,
our God,
and upon all pour out Thy rich mercy,
to all performing their requests
tending to salvation;
And those of whom we have not made mention,
through ignorance, forgetfulness, or
number of names,
do Thou Thyself remember, O God,
Who knowest the stature and appellation of each,
Who knowest every one from his mother's womb.
For Thou, O Lord, art the Succour
of the succourless,
the Hope of the hopeless,
the Saviour of the tempest-tost,
the Harbour of the voyager,
the Physician of the sick,
do Thou Thyself become all things to all men.

O Thou who knowest each man and his petition,
each house and its need,
deliver, O Lord, this city,
and all the country in which we sojourn,
from plague, famine, earthquake, flood,
fire, sword, hostile invasion, and civil war.
End the schisms of the Churches,
still the ragings of the Heathen,
and receive us all into Thy Kingdom,
acknowledging us as children of light;
and Thy peace and love
vouchsafe to us, O Lord, our God.

Remember, O Lord, our God,
all spirits and all flesh
which we have remembered,
and which we have not.
And the close of our life,
Lord, Lord, direct in peace,
Christianly, acceptably, and should
it please Thee, painlessly,
gathering us together under the feet
of Thine elect,
when Thou wilt and how Thou wilt,
only without shame and sins.

The glorious Majesty of the Lord our God
be upon us,
prosper Thou the work of our hands upon us,
O prosper Thou our handiwork.

Be, Lord,
within me to strengthen me,
without me to guard me,

above me to shelter me,
beneath me to uphold me,
before me to direct me,
after me to bring me back,
round about me to secure me.

V.

Praise.

BLESSED art Thou, Lord, God of Israel,
our Father,
from everlasting to everlasting.
Thine, O Lord,
is the greatness and the power,
the glory and the victory,
the praise and the strength,
for Thou art exalted as Head above all
in heaven and on earth.
At Thy presence every king is troubled,
and every nation.
Thine, O Lord, is the kingdom,
and Thou reignest over all,
even over all rule.
Both riches and honour come of Thee;
Thou rulest over all, O Lord,
the Ruler of all rule;
and in Thine hand is power and might,
and in Thine hand it is to make great,
and to give strength unto all.
Now therefore, O Lord, we thank Thee,
and we praise Thy glorious Name.

THE FIFTH DAY.

Thursday.

INTRODUCTION.

MAY we be satisfied with Thy mercy, O Lord,
in the morning.

Blessed art Thou, O Lord,
who broughtest forth from the water
creeping things that have life,
and whales, and winged fowl.

Be Thou exalted, O God, above the heavens,
and Thy glory above all the earth.
By Thy Ascension, O Lord,
draw us too after Thee,
that we may set our mind on what is above,
not on things on the earth.

By the marvellous Mystery
of the Holy Body and Precious Blood,
on the evening of this day,
Lord, have mercy.

I.

Confession.

THOU who hast said,
As I live, saith the Lord God,
I will not the death of a sinner,

but that the ungodly return from his way
and live;
turn ye, turn ye from your wicked way,
for why will ye die, O house of Israel?
Turn us, O Lord, to Thee,
and so shall we be turned.
Turn us from all our transgressions,
and let not iniquity be our ruin.

I have sinned, I have committed iniquity,
I have done wickedly,
from Thy precepts, and from Thy judgments.
To Thee, O Lord, belongeth righteousness,
but unto me confusion of face, as at this day,
because of my trespass,
that I have trespassed against Thee.
Lord, to us confusion of face,
and to our rulers
because we have sinned against Thee.
Lord, in all things is Thy righteousness,
according to all Thy righteousness;
let then Thine anger and Thy fury
be turned away,
and cause Thy face to shine upon Thy servant.
O my God, incline Thine ear and hear,
open Thine eyes and behold my desolation.
O Lord, hear; O Lord, forgive;
O Lord, hearken and do;
defer not for Thine own sake, O my God,
for Thy servant is called by Thy Name.

In many things we all offend;
Lord, let Thy mercy rejoice against Thy judgment
in my sins.

If I say that I have no sin, I deceive myself,
and the truth is not in me;
but I confess my sins many and grievous,
and Thou, O Lord, art faithful and just
to forgive me my sins when I confess them.
Yea, for this too
I have an Advocate with Thee to Thee,
The only-begotten Son, the Righteous.
May He be the propitiation for my sins,
who is also the propitiation for the whole world

Will the Lord cast off for ever?
and will He be no more intreated?
Is His mercy clean gone for ever?
and is His promise come utterly to an end
for evermore?
Hath God forgotten to be gracious?
and will He shut up His loving-kindness
in displeasure?
And I said, It is mine own infirmity;
but I will remember the years of the Right Hand
of the most Highest.

II.

Prayer for Grace.

GIVE me grace
To lay aside every weight,
and the sin which doth so easily beset me;
all filthiness and superfluity of naughtiness,
the lust of the flesh, the lust of the eyes,
the pride of life,
every motion of flesh and spirit
alienated from the will of Thy holiness.

Give me grace
to be poor in spirit,
that I may have a portion in the kingdom of heaven;
to mourn, that I may be comforted;
to be meek, that I may inherit the earth;
to hunger and thirst after righteousness,
that I may be filled;
to be pitiful, that I may be pitied;
to be pure in heart, that I may see God;
to be a peace-maker, that I may be called the son of God;
to be prepared for persecutions and revilings for righteousness' sake,
that my reward may be in heaven.
All this, grant to me, O Lord.

III.

Profession.

I, COMING to God,
believe that He is,
and that He is a rewarder of them
that diligently seek Him.

I know that my Redeemer liveth,
that He is Christ, the Son of the Living God,
that He is truly the Saviour of the world,
that He came into the world to save sinners,
of whom I am chief.
Through the grace of Jesus Christ
we believe that we shall be saved
even as our fathers.

I know that though after my skin
worms destroy this body,
yet in my flesh I shall see God.
I believe to see the goodness of the Lord
in the land of the living.
Our heart shall rejoice in Him,
because we have hoped in His holy Name.
In the Name of the Father,
of the Saviour, Mediator, Intercessor, Redeemer,
of the twofold Paraclete,
under the figures of the Lamb and the Dove.

Let Thy merciful kindness, O Lord, be upon us,
like as we do put our trust in Thee.

IV.

Intercession.

LET us beseech the Lord in peace,
for the peace which is from above,
and the salvation of our souls;
For the peace of the whole world;
For the stability of God's holy Churches,
and the union of them all;
For this holy house,
and those who enter it with faith and reverence;
For our holy Fathers,
the honourable Presbytery, the Diaconate
in Christ,
and the whole Clergy and Laity;
For this holy dwelling-place, and all the city
and country,
and all faithful people who dwell therein;

for salubrious weather, fruitfulness of earth,
and peaceful times;
For Voyagers, Travellers,
those who are in Sickness, Toil, and Captivity,
and for their salvation.
Aid, save, pity, and preserve us, O God,
in Thy grace.
Making mention
of the all-holy, undefiled, and highly blessed
Mary, Mother of God and Ever-Virgin,
with all saints,
let us commend ourselves, and each other, and
all our life,
to Christ our God;
for to Thee, O Lord, belongeth glory, honour,
and worship.

The grace of our Lord, Jesus Christ,
and the love of God,
and the communion of the Holy Ghost,
be with me, and with all of us. Amen.

I commend me and mine, and all that belongs
to me,
to Him Who is able to keep me without falling,
and to present me faultless
before the presence of His glory,
to the only wise God, our Saviour;
to Whom be glory and majesty, dominion and
power,
both now and for ever. Amen.

V.

Praise.

O LORD, my Lord,
for my being, life, reason,
for nurture, protection, guidance,
for education, civil rights, religion.
For Thy gifts of grace, of nature, of fortune;
for my redemption, regeneration, instruction.
For my call, recall, yea, manifold recalls
again and again;
for Thy forbearance, long-suffering,
long long-suffering to me-ward,
many times, many years, up to this day;
For all good things received,
successes granted me,
good things done;
For the use of things present,
for Thy promise, and my hope
of the enjoyment of good things to come.
For my parents honest and good,
teachers gentle,
benefactors never to be forgotten,
religious intimates congenial,
hearers thoughtful,
friends true,
domestics faithful,
For all who have advantaged me,
by writings, sermons, converse,
prayers, examples, rebukes, injuries;
For all these, and all others
which I know, which I know not,
open, hidden,

remembered, forgotten,
done when I wished, when I wished not,
I confess to Thee and will confess,
I bless Thee and will bless,
I give thanks to Thee and will give thanks,
all the days of my life.

Who am I, or what is my father's house,
that Thou shouldest look upon a dead dog,
the like of me?
What reward shall I give unto the Lord
for all the benefits which He hath done unto me?
What thanks can I recompense unto God,
for all wherein He hath spared and borne with
me until now?

Holy, Holy, Holy,
Worthy art Thou, O Lord our God, the
Holy One,
to receive the glory, and the honour,
and the power,
for Thou hast made all things,
and for Thy pleasure they are,
and were created.

THE SIXTH DAY.

Friday.

INTRODUCTION.

EARLY shall my prayer come before Thee.

Blessed art Thou, O Lord,
who didst bring forth of the earth,
wild beasts, cattle,
and all creeping things,
for food, clothing, help;
and didst make man after Thine image,
to rule the earth,
and blessedst him.
I would thankfully admire
the fore-counsel, fashioning hand,
breath of life, image of God,
appointment over the works,
charge to the Angels concerning him,
Paradise.
Heart, reins, eyes, ears, tongue, hands, feet;
life, sense, reason, spirit, free-will,
memory, conscience;
that which may be known of God,
the Law written in the heart,
Oracles of prophets, melody of Psalms,
instruction of Proverbs, experience of Histories,
service of Sacrifices.

Blessed art Thou, O Lord,
for Thy great and precious promise
on this day,
concerning the Life-giving Seed,
and for its fulfilment in fulness of the times
on this day.

Blessed art Thou, O Lord,
for the holy Passion
of this day.
O by Thy sufferings on this day,
for our salvation,
save us, O Lord.

I.

Confession.

I HAVE withstood Thee, Lord,
but I return to Thee;
for I have fallen by mine iniquity.
But I take with me words,
and I return unto Thee and say,
Take away all iniquity and receive us
graciously,
so will we render the calves of our lips.
Spare us, Lord, spare,
and give not Thine heritage to reproach,
to Thine enemies.

Lord, Lord, be propitious;
cease, I beseech Thee,
by whom shall Jacob arise? for he is small.
Repent, O Lord, for this, let it not be.

While observing lying vanities
I have forsaken my own mercy,
and am cast out of Thy sight.
When my soul fainted within me,
I remembered the Lord;
yet will I look again toward Thy Holy Temple;
Thou hast brought up my life from corruption.

Who is a God like unto Thee,
that pardonest iniquity
to the remnant of Thy heritage?
Thou retainest not Thine anger for ever,
because Thou delightest in mercy.
Turn again and have compassion upon us, O Lord,
subdue our iniquities,
and cast all our sins into the depths of the sea,
according to Thy truth, and according
to Thy mercy.

O Lord, I heard thy speech and was afraid;
I considered Thy works, and was astonished;
in wrath remember mercy.
Behold me, Lord, clothed in filthy garments;
behold Satan standing at my right hand;
yet, O Lord, by the blood of Thy covenant,
by the fountain opened for sin and for uncleanness,
take away my iniquity,
and cleanse me from my sin.

Save me as a brand
plucked out of the fire.
Father, forgive me, for I knew not,
truly I knew not, what I did
in sinning against Thee.

Lord, remember me
when Thou comest in Thy kingdom.
Lord, lay not mine enemies' sins to their charge;
Lord, lay not my own to mine.

By Thy Sweat bloody and clotted,
Thy Soul in agony,
Thy Head crowned with thorns,
bruised with staves,
Thine Eyes wet with tears,
Thine Ears full of insults,
Thy Mouth moistened with vinegar and gall,
Thy Face dishonourably stained with spitting,
Thy Neck weighed down with the burden
of the cross,
Thy Back ploughed with the wheals and gashes
of the scourge,
Thy Hands and Feet stabbed through,
Thy strong cry, Eli, Eli,
Thy Heart pierced with the spear,
the Water and Blood thence flowing,
Thy Body broken,
Thy Blood poured out,
Lord, forgive the offence of Thy servant,
and cover all his sins.
Turn away all Thy displeasure,
and turn Thyself from Thy wrathful indignation.
Turn me then, O God our Saviour,
and let Thine anger cease from us.
Wilt Thou be displeased at us for ever?
Wilt Thou stretch out Thy wrath from one
generation to another?
Wilt Thou not turn again and quicken us,
that Thy people may rejoice in Thee?

Shew us Thy mercy, O Lord,
and grant us Thy salvation.

II.

Prayer for Grace.

HELP me to crucify the flesh and its works,
adultery, fornication,
uncleanness, lasciviousness,
idolatry, witchcraft,
enmities, strifes,
emulations, heats,
quarrels, parties,
heresies, envyings, murders,
drunkennesses, revellings, and such like.

Help me to bring forth
the fruits of the Spirit,
love, joy, peace,
long-suffering, gentleness, goodness,
faith, meekness, temperance.
Vouchsafe unto me
the spirit of wisdom, of understanding,
of counsel, of might,
of knowledge, of godliness,
of fear of the Lord.
Grant to Thy Church
the gifts of the Spirit,
the word of wisdom, of knowledge,
faith, gifts of healing, mighty works,
prophecy, discerning of spirits,
divers kinds of tongues, interpretation of tongues.

May Thy strong hand, O Lord,
be ever my defence;
Thy mercy in Christ my salvation;
Thy all-veritable word my instruction;
the grace of Thy life-bringing Spirit
my consolation
up to the end, and in the end.

May the soul of Christ hallow me,
and the Body strengthen me,
and the Blood ransom me,
and the Water wash me,
and the Bruises heal me,
and the Sweat refresh me,
and the Wound hide me.

The peace of God
which passeth all understanding,
keep my heart and my thoughts
in the knowledge and the love of God.

III.

Profession.

I BELIEVE
that Thou didst create me;
despise not the work of Thine own hands;
that Thou madest me after Thine own image
and likeness;
suffer not Thy likeness to be blotted out;
that Thou didst redeem me with Thy blood;
suffer not the cost of that redemption to perish;

that Thou didst call me Christian
after Thy Name;
disdain not Thine own title;
that Thou didst hallow me in regeneration;
destroy not Thy holy work;
that Thou didst graft me into the good olive-tree,
the member of a mystical body;
the member of Thy mystical body
cut not off.
O think upon Thy servant as concerning
Thy word,
wherein Thou hast caused me to put my trust.
My soul hath longed for Thy salvation,
and I have good hope because of Thy word.

IV.

Intercession.

I PRAY
for the prosperous advance
and strengthening
of all the Christian army,
against the enemies of our most holy faith;
For our holy fathers,
and all our brotherhood in Christ;
For those who hate and those who love us;
For those who have mercy upon us and those
who minister to us;
For those whom we have promised
to remember in prayer;
For the liberation of captives;
For our fathers and brethren absent;
For those who voyage by sea;

For those who lie in sickness.
Let us pray also for the fruitfulness of the earth;
and for the souls of all orthodox Christians.
Let us bless pious Kings,
orthodox Prelates,
the Founders of this holy dwelling-place,
our Parents,
and all our Forefathers
and our Brethren departed.

V.

Praise.

THOU Who, on man's transgressing
Thy command, and falling,
didst not pass him by, nor leave him,
O God of goodness;
but didst visit him in ways manifold,
as a tender Father;
Supplying him with Thy great and precious promise,
concerning the Life-giving Seed,
Opening to him the door of faith,
and of repentance unto life,
and in fulness of the times,
Sending Thy Christ Himself
to take on Him the seed of Abraham;
and, in the oblation of His Life,
to fulfil the obedience of the Law;
and, in the sacrifice of His Death,
to take away the curse of the Law;
and, by His Death, to redeem the world;
and, by his Resurrection, to quicken it:

O Thou, Who doest all things,
whereby to bring back again our race to Thee,
that it may become partaker
of Thy Divine Nature and Eternal Glory;
Thou, Who hast borne witness
to the truth of Thy Gospel
by many and various mighty works,
by the ever-memorable converse of Thy saints,
by their supernatural endurance of torments,
by the most wondrous conversion of
the whole world
to the obedience of faith,
without might, or rhetoric, or compulsion:
Blessed be Thy Name,
and praised, and hymned,
and magnified, and highly exalted,
and glorified, and hallowed;
its mention, and its memory,
and every memorial of it,
both now and for evermore.

Worthy art Thou to take the book,
and to open the seals thereof,
for Thou wast slain, and hast redeemed us
to God by Thy Blood,
out of every kindred, and tongue,
and people, and nation.

Worthy is the Lamb that was slain
to receive the power, and riches, and wisdom,
and strength, and honour, and glory,
and blessing.

To Him that sitteth upon the throne,
and to the Lamb,

be the blessing, and the honour, and the glory,
and the might,
for ever and ever. Amen.
Salvation to our God, Which sitteth upon
the throne, and to the Lamb.
Amen.
The blessing and the glory and the
wisdom,
and the thanksgiving and the honour,
and the power and the strength,
be unto our God,
for ever and ever,
Amen.

THE SEVENTH DAY.

Saturday.

INTRODUCTION.

O LORD, be gracious unto us,
we have waited for Thee;
be Thou our arm every morning,
our salvation also in the time of trouble.

Blessed art Thou, O Lord,
who restedst on the seventh day
from all Thy works,
and blessedst and sanctifiedst it.

Help me to meditate on the Sabbath,
concerning the Christian rest answering to it,
concerning the Death and Burial of Christ
and the resting from sin,
concerning those who are already gone to rest.

I.

Confession.

I AM ashamed, and blush, O my God,
to lift up my face to Thee,
for mine iniquities are increased over my head,
and my trespass is grown up unto the heavens.
Since the days of my youth
have I been in a great trespass unto this day;
I cannot stand before Thee because of this.

My sins are more in number than the sands
of the sea,
my transgressions are multiplied,
and I am not worthy to look up and see
the height of heaven,
for the multitude of mine iniquities;
and I have no relief,
because I have provoked Thine anger,
and done evil in Thy sight;
not doing Thy will, nor keeping Thy
commandments.
And now I bow the knee of my heart,
beseeching Thy goodness.
I have sinned, O Lord, I have sinned,
and I acknowledge mine iniquities;
and I ask and beseech,
forgive me, O Lord, forgive me,
and destroy me not with mine iniquities;
nor be Thou angry for ever,
nor reserve evil for me;
nor condemn me
into the lower parts of the earth.
Because Thou art God,
the God of them that repent,
and in me Thou wilt shew all Thy loving
kindness;
for Thou wilt save me unworthy,
according to Thy great mercy,
and I will praise Thee alway.

Lord, if Thou wilt, Thou canst make me clean;
Lord, only speak the word, and I shall be healed.
Lord, save me;
Carest Thou not that we perish?

Say to me, Be of good cheer, thy sins are
forgiven thee.
Jesu, Master, have mercy on me;
Thou Son of David, Jesu, have mercy on me;
Jesu, Son of David, Son of David.
Lord, say to me, Ephphatha,
Lord, I have no man;
Lord, say to me, Be loosed from thine infirmity.
Say unto my soul, I am thy salvation.
Say unto me, My grace is sufficient for thee.

Lord, how long wilt Thou be angry?
shall Thy jealousy burn like fire for ever?
Oh, remember not our old sins;
but have mercy on us and that soon,
for we are come to great misery.
Help us, O God of our salvation;
for the glory of Thy Name.
Oh, deliver us and be merciful unto our sins,
for Thy Name's sake.

II.

Prayer for Grace.

O LORD, remit
all my failings, shortcomings, falls,
offences, trespasses, scandals,
transgressions, debts, sins,
faults, ignorances, iniquities,
impieties, unrighteousnesses, pollutions.
The guilt of them,
be gracious unto, pardon;
remit, forgive;
be propitious unto, spare;
impute not, charge not, remember not.

The stain,

pass by,	pass over;
disregard,	overlook;
hide,	wash away;
blot out,	cleanse.

The hurt,

remit,	heal,	save from;
take off,	remove,	take away;
abolish,	annul,	disperse;

that they be not found, that they exist not.

Supply

to faith,	virtue;
to virtue,	knowledge;
to knowledge,	self-control;
to self-control,	patience;
to patience,	godliness;
to godliness,	brotherly kindness;
to brotherly kindness,	charity.

That I forget not my cleansing from my former sins,
but give diligence to make my calling and election sure through good works.
The Power of the Father guide me,
the Wisdom of the Son enlighten me,
the Operation of the Spirit quicken me.

Guard Thou my soul,
stablish my body,
elevate my senses,
direct my converse,
form my habits,
bless my actions,
fulfil my prayers,

inspire holy thoughts,
pardon the past,
correct the present,
prevent the future.

III.

Profession.

I BELIEVE in Thee the Father;
behold, then, if Thou art a Father
and we sons,
as a father pitieth his sons,
be Thou of tender mercy towards us, O Lord.

I believe in Thee, the Lord;
behold, then, if Thou art a Lord,
and we servants,
our eyes wait upon Thee our Lord,
until Thou have mercy upon us.

I believe that though we be neither sons
nor servants, but dogs only,
yet we have leave to eat of the crumbs
that fall from Thy Table.

I believe that Christ is the Lamb of God;
O Lamb of God that takest away the sins
of the world,
take Thou away mine.

I believe that Jesus Christ came into the world
to save sinners;
Thou Who camest to save sinners,

save Thou me, of sinners
chiefest and greatest.

I believe that Christ came to save
that which was lost;
Thou Who camest to save the lost,
never suffer, O Lord, that to be lost
which Thou hast saved.

I believe that the Spirit is the Lord,
and the Giver of life;
Thou Who gavest me a living soul,
give me that I receive not my soul in vain.

I believe that the Spirit imparts grace
in His sacred things;
give me that I receive not His grace in vain,
nor hope of His sacred things.

I believe that the Spirit intercedes for us
with groanings that cannot be uttered;
grant me of His intercession and those groanings
to partake, O Lord.

Our fathers hoped in Thee,
they trusted in Thee, and Thou didst deliver
them.
They called upon Thee and were holpen,
they put their trust in Thee,
and were not confounded.
As Thou didst our fathers
in the generations of old,
so also deliver us, O Lord,
who trust in Thee.

IV.

Intercession.

(*Here use Form of Intercession, No.* 1.)

O HEAVENLY King,
confirm our faithful Kings,
stablish the Faith,
calm the Nations,
pacify the World,
guard well this holy dwelling-place,
and receive us in orthodox faith and repentance,
as a kind and loving Lord.

V.

Praise.

NOW unto Him that is able to do
exceeding abundantly
above all that we ask or think,
according to the power that worketh in us,
to Him be glory in the Church in Christ
unto all generations world without end. Amen.

Blessed, and praised, and celebrated,
and magnified, and exalted, and glorified,
and hallowed,
be Thy Name, O Lord,
its mention, and its memory,
and every memorial of it.
For the all-honourable senate of the Patriarchs,
the ever-venerable quire of the Prophets,
the all-glorious company of the Apostles,
the Evangelists,

the most noble army of the Martyrs,
the Confessors,
the assembly of Doctors,
the Ascetics,
for the beauty of Virgins,
for Infants the delight of the world;

for their faith,	their zeal,
their hope,	their diligence,
their labours,	their tears,
their truth,	their purity,
their blood,	their beauty.

Glory be to Thee, O Lord, glory to Thee,
glory to Thee who didst glorify them,
among whom we too glorify Thee.

Great and marvellous are Thy works,
O Lord, the God Almighty;
just and true are Thy ways, O King of Saints.
Who shall not fear Thee, O Lord, and glorify
Thy Name?
for Thou only art holy,
for all the nations shall come and worship
before Thee.
for Thy judgments are made manifest.

Praise our God, all ye His servants,
and ye that fear Him, both small and great.
Alleluia,
for the Lord God Omnipotent reigneth;
let us be glad and rejoice, and give honour
to Him.

Behold the tabernacle of God is with men,
and He will dwell with them;

and they shall be His people,
and God Himself shall be with them,
and shall wipe away all tears from their eyes
And there shall be no more death;
neither crying, neither pain any more,
for the former things are passed away.

DEPRECATIONS.

I.

O LORD, Thou knowest, and canst,
and willest the good of my soul.
O wretched man that I am;
I neither know, nor can, nor, as I ought,
do I will it.
But, O Lord, I beseech Thee,
in Thine ineffable affection,
so order concerning me,
and so dispose,
as Thou knowest to be most pleasing to Thee,
and most good for me.

Thine is
goodness, grace;
love, kindness;
benignity, gentleness, clemency;
forbearance, long-suffering;
much pity, great pity;
mercies, multitude of mercies,
yearnings of mercies;
kind yearnings, deep yearnings;
in passing over,

in overlooking, in disregarding;
many seasons, many years;
Punishing unwillingly, not willingly;
not to the full,
not correspondently,
not to the end,
in wrath remembering mercy,
repenting of the evil,
compensating doubly,
ready to pardon,
to be reconciled,
to be appeased.

II.

Litany.

FATHER, the Creator,
Son, the Redeemer,
Spirit, the Regenerator,
destroy me not,
whom Thou didst create, redeem, regenerate,
Remember not, Lord, my sins,
nor the sins of my forefathers;
neither take Thou vengeance of our sins,
theirs, nor mine.
Spare us, Lord, them and me,
spare Thy people,
and, among Thy people, Thy servant,
who is redeemed with Thy precious blood;
and be not angry with us for ever.
Be propitious, be propitious; spare us, Lord
and be not angry with us for ever.

Be propitious, be propitious; have mercy
on us, Lord,
and be not wroth with us very sore.
Deal not, O Lord,
deal not with me after mine iniquities,
neither reward me according to my sins;
but after Thy great mercy,
deal Thou with me,
and according to the multitude of Thy mercies,
reward me.
After that so great pity,
and that multitude of mercies,
as Thou didst to our fathers
in the generations of old;
By all that is dear unto Thee.
From all evil and adversity,
in all time of need;
from this evil and this adversity,
in this time;
lift me up, rescue me, save me, O Lord.
Deliver me, O Lord,
and destroy me not.
On the bed of sickness;
in the hour of death;
in the day of judgment,
in that dreadful and fearful day,
Deliver me, O Lord, and save me;
from seeing the Judge's face overcast,
from being placed on the left,
from hearing the dreadful word,
Depart from Me,
from being bound in chains of darkness,
from being cast into the outer darkness,
from being tormented in the pit of fire

and brimstone,
where the smoke of the torments
ascendeth up for ever.
Be merciful, be merciful,
spare us, pity us,
O Lord:
and destroy us not for ever,
Deliver and save us.
Let it not be, O Lord; and that it be not,
take away from me, O Lord,
hardness of heart,
desperateness after sinning,
blindness of heart,
contempt of Thy threats,
a seared conscience,
a reprobate mind,
the sin against the Holy Ghost,
the sin unto death,
the four crying sins; *
the six which forerun †
the sin against the Holy Ghost.

Deliver me
from all the grievous and terrible evils
of this world,
from pestilence, famine, and war;
earthquake, flood, and fire,
the plague of immoderate rain, and drought,
blast and blight;

* Wilful murder, the sin of Sodom, oppressing the poor, defrauding workmen of their wages.

† Despair of salvation, presumption of God's mercy, impugning known truth, envy at another's grace, obstinacy in sin, and impenitence.

thunder, lightning, and tempest;
epidemic sickness, acute and malignant;
unexpected death;

From ills and troubles in the Church,
from private interpretation,
from innovation in things sacred,
from heterodox teaching;
from unhealthy enquiries and interminable disputes,
from heresies, schisms, scandals,
public and private,
from making gods of kings,
from flattering of the people,
from the indifference of Saul,
from the scorn of Michal,
from the flesh-hook of Hophni,
from the massacre of Athaliah,
from the priesthood of Micah,
from the brotherhood of Simon and Judas,
from the teaching of men unlearned,
unstable, and unestablished,
from the pride of novices,
from the people striving with the priest:

From ills and troubles in the state,
from anarchy, many rulers, tyranny,
from Ashur, Jeroboam, Rehoboam, Gallio, Haman,
the counsel of Ahithophel,
the foolishness of Zoan,
the statutes of Omri,
the avengings of Jezreel,
the overflowings of Belial,

the plague of Peor,
the valley of Achor,
from pollution of blood or seed,
foreign invasion,
civil war,
from bereavement of good and honourable governors,
from exaltation of evil and unprincipled governors;
from an intolerable life,
in despondency, sickness, ill-fame,
distress, peril, slavery, unrest:
from death
in sin, shame, tortures,
desperateness, defilement,
by violence, by treachery;
from death unexpected,
from death eternal,
Good Lord, deliver me.

Heads of Intercession.

I.

FOR all creatures,
men,
persons compassed
with infirmity.

Churches
Catholic,
Eastern,
Western,
British.

The Episcopate,
Presbytery,
Clergy,
Christian people.

States
of the whole earth,
Christian,
neighbouring,
our own.

Rulers,
kings,
religious kings,
our own.

Councillors,
Judges,
Nobles,

Soldiers,
Sailors,

the People,
the rising generation,
schools,
those at court,
in cities,
the country.

Those who serve
the soul;

those who serve
the body,
in food,
clothing,
health,
necessaries.

Those who have a
claim on my prayers,
by nature,
by benefits,
from trust,
formerly or now,
in friendship,
in love,
in neighbourhood;
from promise,
from mutual offices,
from want of leisure,
from destitution,
from extremity.

II.

REMEMBER, O Lord,
thy whole Creation, the World,
our whole race, the inhabited Earth,
the states of the world,
the Catholic Church, the Christian Religion.
the separate Churches,
the separate States,
our Church, our Country,
our State,
the orders in each,
the persons in the orders, the Priesthood,
the person of the King, of the Prince,

the City,
the parish in which I was baptized,
All-Hallows, Barking,
my two schools,
my University,
my College;
the parish committed to me, St. Giles's,
the three Churches
of Southwell, St. Paul's, Westminster;
the three dioceses
of Chichester, Ely, Winton;
my home,
my kindred,
those who shew me pity,
those who minister to me;
my neighbours,
my friends,
those who have a claim on me.

III.

REMEMBER, O Lord,
the Creation, the race of man,
all in affliction and all in prosperity,
all in error, and all in truth,
all in sin, and all in grace;
the Church Ecumenical,
Eastern, Western, our own.
Rulers, Clergy, Laity.
States of the earth,
Christian, neighbouring, our own.
the King, the Queen, the Prince,
the Nobles.
Parliament, Law-Courts, Army, Police.
The Commons,
Farmers, Merchants, Artisans,
down to the meaner Workmen,
and the Poor.
Those who have a claim on me,
from kindred,
benefaction,
ministration of things temporal,
charge formerly or now,
natural kindness,
Christian love,
neighbourhood,
promise on my part,
their own desire,
their lack of leisure,
sympathy for their extreme misery;
any good work,
any noble action,
any scandal received from me,
having none to pray for them.

IV.

WORLD, Inhabited Earth.

Church, Kingdom,
Throne, Altar.

Council-chamber, Law-Courts,
Schools, Workshops.

Infants, Men,
Boys, The Elderly.
Youth, The Aged.
Young men, The Decrepit.

The possessed, Travellers,
Weak-hearted, Voyagers,
Sick, Those with child,
Prisoners, Those who give suck,

Orphans, In bitter bondage,
Widows, In desolateness,
Foreigners, The heavy-laden.

MEDITATIONS.

I.

On Christian Duty.

WHAT shall I do that I may inherit eternal life?
Keep the commandments.

What shall we do?
Repent and be baptized every one of you.

What must I do to be saved?
Believe on the Lord Jesus Christ.

What shall we do then?
(*To the multitude.*) He who hath two coats, let him impart to him that hath none.
He that hath meat, let him do likewise.
(*To the publicans.*) Exact no more than is appointed you.
(*To soldiers.*) Do violence to no man; neither accuse any falsely; be content with your wages.

The Knowledge and Faith
of God's Justice, of God's Mercy,

leads unto

Fear,	Hope,
Humility,	Consolation,
Repentance,	Thanksgiving,
Fasting,	Almsgiving,
Prayers,	Hymns,
Patience,	Obedience,
as a sacrifice,	as an oblation.

II.

On the Day of Judgment.

FATHER Unoriginate, Only-begotten Son,
Life-giving Spirit,
merciful, pitiful, long-suffering,
full of pity, full of kind yearnings,
who lovest the just and hast mercy on
the sinful,
who passest by sins and grantest petitions,
God of penitents,
Saviour of sinners,
I have sinned before Thee, O Lord,
and thus and thus have I done.
Alas, alas! woe, woe.
How was I enticed by my own lust!
How did I hate instruction!
Nor did I feel fear nor awe
at Thy incomprehensible glory,
Thy awful presence,
Thy fearful power,
Thy exact justice,
Thy winning goodness.
I will call if there be any that will answer me;
to which of the saints shall I turn?

O wretched man that I am,
who shall deliver me from the body of
this death?
How fearful is Thy judgment, O Lord?
when the thrones are set
and Angels stand around,
and men are brought in,
and the books are opened,
the works enquired into,
the thoughts examined,
and the hidden things of darkness.
What judgment shall be upon me?
who shall quench my flame?
who shall lighten my darkness,
unless Thou hast mercy upon me?
Lord, as Thou art loving,
give me tears,
give me floods, give me them to-day.

For then will be the incorruptible Judge,
the terrible judgment-seat,
the answer without excuses,
the inevitable charges,
the stern punishment,
the endless Gehenna,
the pitiless Angels,
the yawning hell,
the roaring stream of fire,
the unquenchable flame,
the dark prison,
the rayless darkness,
the bed of live coals,
the sleepless worm,
the indissoluble chains,

the bottomless chaos,
the impassable wall,
the inconsolable cry,
none to stand by me,
none to plead for me,
none to snatch me out.

But I repent, Lord, O Lord, I repent,
help Thou mine impenitence,
and more, and still more,
pierce, rend, crush my heart.
Behold, O Lord, that I am
indignant with myself,
for my senseless, profitless,
hurtful, perilous passions;
that I loathe myself,
for these inordinate, unseemly,
deformed, false,
shameful, disgraceful
passions;
that my confusion is daily before me,
and the shame of my face hath covered me.
Alas! woe, woe!
O me, how long?
Behold, Lord, that I judge myself worthy
of everlasting punishment,
yea, and all the miseries of this world.
Behold me, Lord, self-condemned;
Behold, Lord, and enter not into judgment
with Thy servant.

And now, Lord,
I humble myself under Thy mighty hand,
I bend to Thee, O Lord, my knees,

I fall on my face to the earth.
Let this cup pass from me!
I stretch forth my hands unto Thee;
I smite my breast, I smite on my thigh.
Out of the deep my soul crieth unto Thee,
as a thirsty land;
and all my bones,
and all that is within me.
Lord, hear my voice.

III.

On Human Frailness.

HAVE mercy on me, Lord, for I am weak;
remember, Lord, how short my time is;
remember that I am but flesh,
a wind that passeth away, and cometh not again.
My days are as grass, as a flower of the field;
for the wind goeth over me, and I am gone,
and my place shall know me no more.
I am dust and ashes,
earth and grass,
flesh and breath,
corruption and the worm;
a stranger upon the earth,
dwelling in a house of clay,
my days few and evil,
to-day, and not to-morrow,
in the morning, yet not until night,
in a body of sin,
in a world of corruption,
of few days, and full of trouble,
coming up, and cut down like a flower,
and as a shadow, having no stay.

Remember this, O Lord, and remit, forgive.
What profit is there in my blood,
when I go down to the pit?
By the multitude of Thy mercies,
by the riches and exceeding abundance
of Thy mercy;
by all that is dear to Thee,
by all that we should plead,
and before and beyond all things, by Thyself,
by Thyself, O Lord, and by Thy Christ.
Lord, have mercy upon me, the chief of sinners.
O my Lord, let Thy mercy
rejoice against Thy judgment in my sin.

O Lord, hear; O Lord, forgive;
O Lord, hearken;
O Lord, hearken and do;
do and defer not for Thine own sake;
defer not, O Lord my God.

IV.

For Holy Communion.

BEFORE RECEIVING.

O LORD,
I am not worthy, I am not fit,
that Thou shouldest come under the filthy roo
of the house of my soul;
for it is all desolate and ruined;
nor hast Thou in me a fitting place
where to lay Thy head.
But, as Thou didst vouchsafe
to lie in the cavern and the manger
of brute cattle,

as Thou didst not disdain
to be entertained in the house of Simon the leper,
as Thou didst not disdain
that Harlot, who, like me, was a sinner,
coming to Thee and touching Thee;
as Thou didst not abhor
her foul and abominable mouth;
nor the Thief upon the cross
confessing Thee:
So me too the inveterate, wretched,
and excessive sinner,
deign to receive to the touch and partaking
of the immaculate, supernatural, life-giving,
and saving Mysteries
of Thy all-holy Body
and Thy precious Blood.

Listen, O Lord, our God,
from Thy holy habitation,
and from the glorious throne of Thy kingdom,
and come to sanctify us.

O Thou who sittest on high with the Father,
and art present with us here invisibly;
come Thou to sanctify the gifts
which lie before Thee,
and those in whose behalf, and by whom,
and the ends for which,
they are offered.
And grant to us communion,
unto faith that need not be ashamed,
love without dissimulation,
fulfilment of Thy commandments,
alacrity for every spiritual fruit;

driving away of every enemy,
healing of soul and body.
Unto a pledge of communion;
a memorial of the dispensation;
a showing forth of Thy Death;
a communion of Body and Blood;
a sharing in the Spirit;
remission of sins;
a riddance of things contrary;
quieting of conscience;
blotting out of debts;
cleansing of stains;
healing of the soul's sicknesses;
renewing of the covenant;
food of spiritual life;
increase of strengthening grace,
and of persuasive consolation;
compunction of penitence;
illumination of mind;
exercise of humility;
seal of faith;
fulness of wisdom;
bond of love;
sufficient plea for almsgiving;
armour of endurance;
stirring up of thanksgiving;
confidence in prayer;
mutual indwelling;
pledge of the resurrection;
acceptable answer at the judgment-seat;
covenant of the inheritance;
figure of perfection;
that we too, with all Saints,
who have been well-pleasing to Thee from

the beginning,
may become partakers
of Thy incorrupt and everlasting good things,
which Thou hast prepared, O Lord, for them
that love thee;
in whom Thou art glorified for ever and ever.
O Lamb of God,
that takest away the sin of the world,
take away the sin of me,
the utter sinner.

We then also, O sovereign Lord,
in the presence of Thy holy Mysteries,
making mention of the salutary sufferings of
Thy Christ,
of His life-giving Cross,
most precious Death,
three days' Sepulture,
Resurrection from the dead,
Ascension into heaven,
Session at the right hand of Thee, the Father,
His glorious and fearful Return,
beseech Thee, O Lord,
that we, receiving in the pure testimony of our
conscience,
our portion of Thy sacred things,
may be made one with the holy Body and Blood
of Thy Christ;
and receiving them not unworthily,
may have Christ indwelling in our hearts,
and may become a temple of Thy Holy Spirit.
Yea, O our God!
nor hold any of us guilty
of Thy awful and heavenly Mysteries,

nor infirm in soul or body
from partaking of them unworthily.
But grant us
until our last and closing breath
worthily to receive the hope of Thy holy things,
for sanctification, enlightening, strengthening,
a relief of the weight of my many sins,
a preservative against all Satanic working,
a riddance and hindrance of my evil conscience,
a mortification of my passions,
a keeping of Thy commandments,
an increase of Thy divine grace;
and a securing of Thy kingdom.

AFTER RECEPTION.

IT is finished and done,
so far as in our power,
Christ our God,
the Mystery of Thy dispensation.
For we have held remembrance of Thy Death,
we have seen the figure of Thy Resurrection,
we have been filled with Thy endless Life,
we have enjoyed Thy dainties,
of which there is no satiety,
whereof graciously vouchsafe to make us all partakers
in the world to come.

Lord, the good God, pardon every one
that prepareth his heart to seek God,
the Lord God of his fathers,
though he be not cleansed
according to the purification of the sanctuary.

PART II.

INTRODUCTION TO CONFESSION.

TWO things I recognize, O Lord, in myself:
Nature, which Thou hast made;
Sin, which I have added.
I confess that by sin I have depraved nature;
but call to remembrance, that I am a wind
that passeth away, and returneth not again;
for of myself I cannot return again from sin.
Take away from me that which I have made;
let that which Thou hast made remain in me;
that the price of Thy precious Blood perish not!
Let not my wickedness destroy
what Thy goodness hath redeemed.
O Lord my God, if I have so done as to become
Thy culprit,
can I have so done as no longer to be Thy servant?
If I have thus destroyed my innocence,
have I at all thus destroyed Thy Mercy?
If I have committed that for which Thou mightest
condemn me,
hast Thou at all lost that by which Thou art
wont to save?

Truth, Lord: my conscience meriteth
damnation,
but no offence goes beyond Thy compassion.
Spare me therefore;
because it is not difficult to Thy Power,
nor unbefitting Thy Justice,
nor unwonted to Thy Mercy,
to spare the guilty.
Thou Who hast created me,
do not destroy me;
Thou Who hast redeemed me,
do not condemn me.
Thou Who hast created me
by Thy goodness,
let not Thy work come to nought
through my iniquity.
What is Thine in me, acknowledge;
what is mine, take away.
Look on me, the wretched,
O boundless Loving-kindness:
on me, the wicked,
O Compassion that extendest to all!

Without strength I come to the Almighty,
wounded I hasten to the Physician.
O reserve for me the gentleness
of Thy Compassion,
Thou Who hast so long held suspended the sword
of Thy vengeance.
Blot out the number of my crimes,
renew the multitude of Thy compassions.
However unclean I am, Thou canst cleanse me
however blind, Thou canst enlighten me;
however sick, Thou canst heal me;

yea, though dead, Thou canst raise me.
Of what kind soever I am, be it good or bad,
I am ever Thine.
If Thou cast me out, who shall take me in?
If Thou disregard me, who shall look on me?
More canst Thou remit, than I commit;
more canst Thou spare, than I offend.
Let not hurtful pleasures overcome me;
at the least let not any perverse habit
overwhelm me;
From evil and unlawful desires;
from vain, hurtful, impure imaginations;
from the illusions of evil spirits;
from pollutions of soul and of body;
Good Lord, deliver me.

MORNING PRAYER.

INTRODUCTION.

O THOU that hearest the prayer,
unto Thee shall all flesh come.
At evening, morning, and at noonday,
will I pray, and that instantly,
and Thou shalt hear my voice.
My voice shalt Thou hear betimes, O Lord:
early in the morning
will I direct my prayer unto Thee, and will
look up.
Let my prayer be set forth
in Thy sight as the incense.
I have remembered Thee in my bed,
and thought upon Thee when I was waking,
because Thou hast been my Helper.

Commendation.

I YIELD Thee thanks, Almighty Lord,
everlasting God,
for that Thou hast vouchsafed
to preserve me this night,
not according to my deserts,
but according to Thy holy Compassion.
Grant unto me, O Lord,
so to pass this day in Thy holy service,
that the submission of my obedience
may be acceptable unto Thee.
I lift up my heart with my hands to the Lord
in the Heavens.

Behold, even as the eyes of servants
look unto the hand of their masters,
and as the eyes of a maiden
unto the hand of her mistress,
even so our eyes wait upon the Lord our God,
until He have mercy upon us.
Look Thou upon me, and be merciful unto me,
as Thou usest to do unto those
that love Thy Name.
Give Thy Angels charge over me,
to keep me in all my ways.
Shew me Thy ways, O Lord, and teach me
Thy paths.
Order my steps in Thy word,
and so shall no wickedness have dominion
over me.
Hold Thou up my goings in Thy paths,
that my footsteps slip not.
Put into my mouth speech that is honest
and well chosen,
that my words and looks,
and my gestures, and all my works,
may be pleasing unto all men that see and
hear me;
that I may find grace in all my speeches and
requests.

Confession.

O THOU Lover of men,
Thou that art very pitiful:
the Father of mercies,
that art rich in mercy to all that call upon Thee,
I have sinned against Heaven and in Thy sight,

and am no more worthy to be called Thy son,
nor to be made one of Thy hired servants,
no, not the lowest.
But I repent; woe is me! I repent;
help Thou mine impenitence;
and if there be any comfort of love,
by Thy bowels and mercies,
by the multitude, by the riches, of Thy grace,
by Thy abundant mercy,
by the great love wherewith Thou hast loved us,
be merciful to me a sinner,
be merciful to me of all sinners the greatest,
the most wretched.
Deep calleth unto deep,
the deep of our misery, unto the deep of Thy Compassion;
where sin hath abounded,
there let grace much more abound;
overcome our evil of Thy good;
let Mercy rejoice against Judgment.

But beyond and before all things,
I believe that Thou art the Christ,
the Son of the living God;
Thou that didst come into the world to save sinners,
of whom I am chief,
Save me.
Thou that didst come to redeem the lost,
let not one whom Thou hast redeemed, perish.
Deliver me
From the recollection of evil things,
that what I have seen and heard from the wicked,
I may never remember,

nor ever tell to others;
that I may hate every evil way.

I have deserved death;
but yet I appeal from the Tribunal of Thy Justice
to the Throne of Thy Grace.

Intercession.

LET us pray for the Catholic Church;
for the Churches throughout
the whole world;
that is, for their truth, unity, and stability;
that in all charity may flourish,
and truth may live.
For our own Church;
that what is lacking in it may be supplied;
what is unsound, corrected;
that all Heresies, Schisms, Scandals,
as well public as private,
may be removed.
Correct the wandering,
convert the unbelieving,
increase the faith of the Church,
destroy Heresies,
discover the crafty enemies,
crush the violent.

Pray we for the Clergy;
that they may rightly divide,
that they may rightly walk;
that while they teach others,
themselves may learn.

For the people;
that they seek not to be wise above their mea
but may be persuaded by reason,
and yield to the authority of superiors

For Governments;
their stability and peace.
For our Kingdom, Municipality, City
that they may fare well and prosperous
and be freed from all danger and inconveni

For the King:
help him now, O Lord,
O Lord, send him now prosperity;
crown him with the armour of truth and good
speak good things to his heart
for Thy Church and people.

For the prudence of the Counsellors
the equity and integrity of the Judges
the courage of the Army;
the temperance of the people,
and their holy simplicity.

For the rising generation,
whether in Universities, or in School
that as they increase in age,
they may also increase in wisdom,
and in favour with God and man.
For them that shew themselves benevol
whether to sacred things,
or to the poor and needy;
reward Thou them sevenfold into their b
let their souls dwell at ease,
and their seed inherit the earth.
Blessed may they be that consider the r

That it may please Thee to reward all our
benefactors with eternal blessings;
For the benefits they have bestowed on us
upon earth,
let them obtain everlasting rewards in heaven.
That it may please Thee to behold and to relieve
the miseries of the poor and the captives.
That it may please Thee of Thy merciful
compassion
to restore the frail lapses of the flesh,
and to strengthen them that are falling;
That it may please Thee graciously to accept
our reasonable service.
That it may please Thee to raise our minds to
heavenly desires.
That it may please Thee to look on us with
the eyes of Thy compassion.
That it may please Thee to preserve the souls
of us and ours
from everlasting damnation.
That it may please Thee to grant unto me,
with those for whom I have prayed,
or for whom I am in any way bound to pray,
and with all the people of God,
an entrance into Thy kingdom;
there to behold Thy Presence in righteousness,
and to be satisfied with glory.
We beseech Thee to hear us, good Lord!

Thanksgiving.

LET all Thy works praise Thee, O Lord,
and Thy Saints bless Thee.
It is a good thing to give thanks unto the Lord,

and to sing praises unto Thy Name,
O Most High;
to tell of Thy loving-kindness early in the morning,
and of Thy Truth in the night-season.
I will exalt Thee, my God, O King,
and I will praise Thy Name for ever and ever.
Every day will I give thanks unto Thee,
and praise Thy Name for ever and ever.
Who didst call the things that were not, as though they were;
by Whom all things were made in heaven and in earth,
visible and invisible;
Who upholdest all things by the word of Thy power;
Who dost not leave Thyself without witness,
in that Thou doest good, and givest us rain from heaven, and fruitful seasons,
filling our hearts with food and gladness;
in that all things continue this day according to Thine ordinance;
for all things serve Thee;
Who, having before taken counsel,
didst Thyself, with Thine own hands,
make man out of the dust of the earth,
and didst breathe into his nostrils the breath of life;
and didst honour him with Thine image;
and didst charge Thine Angels concerning him;
and didst set him over the works of Thine hands;
and didst place him in a Paradise of pleasure;
and didst not despise him, even when he despised Thy command;

but didst open for him the door
unto repentance and life;
giving him Thy great and precious promise
concerning the Seed of the woman;
Thou Who hast instructed our race,
by that which may be known of God,
by the Law which is written in the heart,
by the rite of Sacrifices,
by the oracles of the Prophets,
by the melody of the Psalms,
by the wisdom of the Proverbs,
by the experience of the Histories.

Who, when the fulness of time was come,
didst send forth Thy Son,
Who took hold of the seed of Abraham,
and made Himself of no reputation,
taking on Him the form of a servant;
and being made of a woman,
made under the Law,
by the oblation of His Life accomplished
its obedience,
by the sacrifice of His Death removed its curse;
redeeming our race by His Passion,
quickening it by His Resurrection;
leaving nothing undone, that could be done,
to make us partakers of the Divine Nature.
Who hath manifested in every place the savour
of His knowledge.
by the preaching of the Gospel;
bearing Himself witness with divers signs
and wonders,
by marvellous holiness of life,
by mighty power, even unto shedding of blood,

by the incredible conversion of the world
to the Faith,
without assistance of authority,
without intervention of persuasion.
Who hast made us children of the Saints,
and heirs of the same vocation;
Who hast granted to Thy Church,
that she should be the Pillar and Ground
of the truth;
and that the Gates of Hell
should not prevail against her;
Who hast granted unto our Church,
that she should keep
that which was committed unto her,
and should teach us the way of peace;

Thou Who hast confirmed the throne
of Thy servant, our King;
Who makest peace in our borders,
and fillest us with the flour of wheat;
Who hast made fast the bars of our gates,
and hast blessed our children within us;
Who hast clothed our enemies with confusion;
Who givest us everlasting felicity,
and makest us glad with the joy of Thy
countenance;
Who hast informed our princes after Thy will,
and taught our senators wisdom;
Who hast given us pastors
according to Thine heart,
that feed us with knowledge and understanding;
Who hast turned our swords into plough-shares,
and our spears into pruning-hooks;
Who hast caused that there should be no decay,

no leading into captivity, and no complaining
in our streets.

Thou Who didst bring me forth into life,
and didst bring me on to the Laver of
Regeneration,
and renewing of the Holy Ghost;
and hast made known to me Thy ways;
and hast winked at my sins,
because I should amend:
Who hast not shut me up in the hand of
mine iniquity,
waiting to shew mercy upon me;
Who hast not suffered my heart to be hardened;
but hast left me compunction of heart,
remembrance of the last things,
conscience of sins committed.
Who hast opened to me a Gate of Hope,
on my confession and prayer,
through the power of Thy Mysteries and
the Keys;
Who hast not cut off, like a weaver, my life,
nor from morning even to night made an
end of me;
nor taken me away in the midst of my days;
but hast holden my soul in life,
and hast not suffered my feet to slip.

Deprecation.

LOOK down, O Lord our God,
from Thy lofty dwelling-place, and from the
Throne of Thy glorious kingdom
Thou, Who dwellest on high,
yet hast respect unto the humble,

look down upon us, and destroy us not;
yea, rather deliver us from evil.
From all evil and misfortune,
deliver us.
As of old time Thou didst deliver our fathers,
deliver us.
By whatsoever is dear to Thee,
or beloved by Thee,
deliver us.
In all our straits,
deliver us.
From the evils of the world to come,
from Thine anger,
but yet more from Thy ceasing to be angry,
from everlasting damnation,
from all the terrors of the world to come,
from the wrathful countenance of the Judge,
from being placed on the Left Hand,
from the hearing of that dreadful and terrible voice,
DEPART FROM ME.
from being cast into outer darkness,
from eternal chains under darkness,
from the lake of fire and brimstone
where the smoke of their torments goeth up for ever and ever,
Deliver us.
Spare us, O Lord. Have mercy upon us.
Deliver us; and let us never be confounded.

From spiritual evils;
from blindness and hardness of heart,
which lead to impenitence;
from softness and from hardness of forehead,

from a seared conscience,
and ceasing to sorrow after sinning,
from a reprobate mind,
from contempt of Thy threatenings,
from the sin unto death,
and from the sin against the Holy Ghost,
have mercy upon us, and deliver us, O Lord!

That I be not parched among the chaff and tares,
nor grieve among those that are on the left hand,
nor be withered by the tempest,
nor lament in the fire that is never quenched,
nor be condemned to the flames,
nor suffer shame in Gehenna,
nor waste away among the overflowings of Belial,
nor weep in the chains of darkness,
nor gnash my teeth in the banishment of the reprobate;
being miserable, thrice miserable,
with the fiends in darkness beneath in the abyss,
which even Satan himself dreadeth
and abhorreth.
On the one hand
is the vision of God:
On the other
the turning away of His face.
It is hard to be separated from the Saints;
harder to be severed from God.
It is a thing full of shame to be bound
and cast out:
full of woe to be cast into the fire;
full of sadness to call and not to be heard;
full of bitterness to ask unpitied
for a drop of water, and not to gain it.

Deliver me from all evil and misfortune,
from men of reprobate minds,
from Ashur, Jeroboam, Rehoboam,
from the valley of Achor,
from the evil spirit of the men of Shechem,
from every stumbling-block, grief, infamy,
from a deceitful tongue, perverse lips, snares,
from all enemies, visible, invisible,
corporeal, spiritual,
from vices and sins, lusts and temptations,
from the attacks of evil spirits,
from the spirit of fornication,
from the desire of vain glory,
from all uncleanness of soul and body,
from anger and ill-will,
from polluted thoughts,
from blindness of heart.

O Thou, who didst once say to Thy destroying Angel,
"It is enough; stay now Thine hand."
Hear me in my prayers and vows,
my straits and perils,
my infirmities and necessities,
my temptations and tribulations.
Drive back the concupiscence of gluttony,
give the virtue of abstinence;
chase away the spirit of fornication,
give the love of chastity;
extinguish the lust of the world,
give poverty of spirit;
restrain headstrong anger,
kindle in me the spirit of gentleness;
remove the sorrow of this world,
increase spiritual joy;

drive away boastfulness of mind,
bestow compunction of heart.

Give strength of Faith, security of Hope, the
safeguard of Salvation.
Give contempt of the world.

Give me a place among those that shall enter
into joy,
into the joy that is full,
into the joy that no man taketh away;
grant that I may have a portion
on the Right Hand,
in tranquillity,
in a place of verdure, of dew, in Paradise,
in a land of refreshment, in Abraham's bosom,
in the Tabernacles of the Saints;
that being on the Right Hand of God,
I may be made happy in His Rest,
rejoice in His Honour,
keep holy-day in His Eternity,
be glorified by Him that is thrice Holy,
be blessed among His Angels,
enjoy pleasure in His Light,
amidst the Psalms that are above,
and the Songs of Heaven.
Give me the girdle, the helmet, the breast-plate,
the shield, the sandals, the sword,
above all things prayer.
Grant unto me the power and opportunity of
well-doing,
that before the day of my decease I may have
wrought
at least somewhat, whose good fruit may remain;

that I may behold Thy presence
in righteousness,
and be satisfied with glory.

O Thou that didst add fifteen years
to the life of Hezekiah,
grant to me such a space of life;
at least a sufficient space
wherein I may be able to bewail my sins;
and, with Thy other blessings, send
that which is above every gift, a holy end;
a good and holy end of life,
a glorious and joyful Resurrection.

Bless our victuals with increase
from the fruits of the earth and its fulness;
make peace in our borders; fill us with the flour
of wheat;
satisfy our poor with bread;
make fast the bars of our gates; bless our children
within us;
clothe our enemies with confusion;
grant us seasonableness of weather;
bestow on us the fruits of the earth;
repel carnal desires;
restore health to the weak, to the fallen grant
restoration:
to voyagers and travellers grant a prosperous
journey and a port of safety;
to the afflicted joy; to the oppressed ease;
to the captives liberty;
to all, health of mind,
soundness of body.

AN HOROLOGY.

O THOU, that hast put in Thine Own Power
the times and the seasons,
give us grace that we may pray to Thee
in a convenient and opportune season;
and Save us.

O Thou, that for us men and for our salvation,
wast born in the depth of night,
grant us to be renewed daily by the Holy Ghost,
until Christ Himself be formed in us,
to a perfect man;
and Save us.

O Thou, that very early in the morning,
at the rising of the sun,
didst rise again from the dead,
raise us also daily to newness of life,
suggesting to us, for Thou knowest them,
habits meet for repentance;
and Save us.

O Thou, that at the Third Hour didst send down
Thy Holy Ghost on the Apostles,
take not that same Holy Spirit from us,
but renew Him every day in our hearts;
and Save us.

O Thou, that at the Sixth Hour of the sixth day
didst nail together with Thyself upon the Cross
the sins of the world,
blot out the handwriting of our sins that is
against us,
and, taking it away,
Save us.

Thou, that at the Sixth Hour didst let down
a great sheet from heaven to earth,
the symbol of Thy Church,
receive into it us sinners of the Gentiles,
and with it receive us into Heaven;
and Save us.

Thou, that at the Seventh Hour didst command
the fever to leave the Nobleman's son,
if there be any fever in our hearts,
if any sickness, remove it from us also;
and Save us.

Thou, that at the Ninth Hour for us sinners
and for our sins,
didst taste of death,
mortify our members which are upon earth,
and whatsoever is contrary to Thy Will;
and Save us.

Thou, that didst will the Ninth Hour to be
the Hour of Prayer,
hear us while we pray at the hour of prayer,
and grant unto us that which we pray for
and desire;
and Save us.

Thou, that at the Tenth Hour didst grant unto
Thine Apostle
to discover Thy Son,
and to cry out with great gladness,
"We have found the Messiah,"
grant unto us also, in like manner,
to find the same Messiah,
and having found Him, to rejoice in like manner;
and Save us.

Thou, that didst, even at the Eleventh Hour
of the day,
of Thy goodness send into Thy vineyard
those that had stood all the day idle,
promising them a reward,
give us the like grace,
and though it be late, even as it were
about the eleventh hour,
favourably receive us who return unto Thee;
and Save us.

Thou, that at the Sacred Hour of the Supper,
wast pleased to institute
the Mysteries of Thy Body and Blood,
render us mindful and partakers of the same,
yet never to condemnation, but to the
remission of sin,
and to the acquiring the promises
of the New Testament;
and Save us.

Thou, that at eventide wast pleased to be
taken down
from the Cross, and laid in the grave,

take away from us, and bury in Thy Sepulchre,
our sins,
covering whatever evil we have committed
with good works;
and Save us.

Thou, that late in the night, by breathing
on Thine Apostles,
didst bestow on them the power
of the remission and retention of sins,
give unto us to experience that power
for their remission, O Lord,
not for their retention;
and Save us.

Thou, that at Midnight didst arouse David
Thy Prophet,
and Paul Thine Apostle, that they should
praise Thee,
give us also songs in the night,
and to remember Thee upon our beds;
and Save us.

Thou, that with Thine own mouth hast declared,
that at midnight the Bridegroom shall come,
grant that the cry may ever sound in our ears,
"Behold! the Bridegroom cometh,"
that we may never be unprepared to go forth
and meet Him;
and Save us.

Thou, that by the crowing of the cock
didst admonish Thine Apostle,
and didst cause him to return to repentance,

grant that we, at the same warning, may
follow His example,
may go forth and weep bitterly,
for the things in which we have sinned
against Thee;
and Save us.

Thou, that hast foretold Thy coming to
Judgment
in a day when we think not, and in an hour
when we are not aware,
grant that every day and every hour
we may be prepared, and await Thy Advent;
and Save us.

Thou, that sendest forth the light,
and createst the morning,
and makest Thy sun to rise upon the evil
and upon the good,
illuminate the blindness of our minds
by the knowledge of truth;
lift Thou up the light of Thy Countenance
upon us,
that in Thy light we may see light,
and at length in the light of Grace
behold the light of Glory.

Thou, that givest food to
all flesh,
That feedest the young ravens that call,
And hast led us from our youth up until now,
fill our hearts with food and gladness,
and stablish our souls by Thy grace.

Thou, that hast made the evening the end of
the day,
so that Thou mightest bring the evening of
life to our minds,
grant us always to reflect
that our life passeth away like a day:
to remember the days of darkness,
that they are many:
that the night cometh wherein no man can work:
by good works to prevent the darkness,
lest we be cast out into outer darkness;
and continually to cry unto Thee,
Abide with us, O Lord,
for it draweth towards evening, and the day
of our life is now far spent.

AN ACT OF PLEADING.

I. As Respects God.

1. From the Nature of God.

BECAUSE the Lord is gracious and merciful,
long-suffering and of great goodness;
He will not always be chiding,
neither keepeth He His anger for ever;
He hath not dealt with us after our sins,
neither rewarded us according to our
wickednesses;
for as the heaven is high above the earth,
so great is His mercy toward them that fear Him;
as far as the east is from the west,
so far hath He removed our sins from us;
like as a father pitieth his children,
even so is the Lord merciful unto them that
fear Him.
Because He is long-suffering, and pitiful,
and of great mercy to all that call upon Him.
The Lord is loving unto every man,
and His mercies are over all His works;
He delighteth in mercy;
He is the Father of mercies;
He is Mercy.

Because His nature is to shew mercy;
and punishment is His strange and
unaccustomed act.

2. THE NAME OF GOD.

Let the power of my Lord be great,
according as Thou hast spoken, saying,
The Lord is long-suffering and of great mercy,
forgiving iniquity and transgression.

3. THE NAME OF FATHER.

I ascend unto my Father, and your Father.
The Father of the Prodigal Son.
And what wilt Thou do for Thy great name?

4. THE NAME OF CHRIST.

The Typical Lamb. Behold! the Lamb of God!
The Redeemer. I know that my Redeemer liveth.
The Saviour. We know that this is indeed
the Saviour of the world.
The Mediator. There is one Mediator between
God and man.
The Advocate. We have an Advocate with
the Father.
The Intercessor. He ever liveth to make
intercession.
The High Priest. We have a great High Priest.

5. THE NAME OF THE HOLY GHOST.

The Typical Dove. He saw the Spirit of God
descending like a dove.
The Unction. The same anointing teacheth
you of all things.

The Comforter. If I go not away, the Comforter will not come.

6. The Promises of God.

Remember Thy word unto Thy servant,
wherein Thou hast caused me to put my trust;
which God, that cannot lie, promised,
and confirmed by an oath;
which our unbelief shall not make of none effect;
which if we believe not, yet He abideth faithful;
He cannot deny Himself.

7. The Practice of God.

Our fathers trusted in Thee; they trusted
in Thee, and Thou didst deliver them.
Call to remembrance, O Lord,
Thy tender mercies,
and Thy loving-kindnesses, which have been
ever of old.
Lord, where are Thy old loving-kindnesses?
Look at the generations of old, and see;
did any ever trust in the Lord,
and was confounded?
did any abide in His fear, and was forsaken?

II. As Respects Ourselves, Relatively to God.

1. As the Work and Creation of His Hands.

DESPISE not Thou the work of Thine own hands.
We are the clay, and Thou the Potter;

and we are all the work of Thine hands.
Thou hatest nothing that Thou hast made.

2. As the Image of His Countenance.

Blot not out Thine own likeness.
Let us make man in Our Image,
after our Likeness.
Who is renewed in knowledge, after the
Image of Him that created him.

3. As the Price of His Blood.

Despise not Thy purchase.
Ye are bought with a price,
With the precious Blood of a Lamb
without blemish, and without spot.

4. As called by His Name.

Despise not the express Image of Thyself.
We are called by Thy Name.
Thy people are called by Thy Name.
A chosen vessel to bear Thy Name.

5. As Members of the Body of Christ.

Cut not off Thy members.
Ye are the Body of Christ, and members in
particular.
Know ye not that your bodies
are the members of Christ?
Know ye not that your body is the Temple
of the Holy Ghost which is in you?

6. As having a Title in Christ.

I am Thine; save me.
Behold, O Lord, I am Thy servant;
I am Thy servant, and the son of Thine handmaid;
An unprofitable servant, yet a servant;
A lost son, yet a son;
We are all Thy people.
Carest Thou not that we perish?
Yea, Thou carest.

III. As Respects Ourselves, relatively to our Nature.

1. Our Weakness.

HAVE mercy upon me, O Lord, for I am weak.
Remember what my substance is.
He remembered that they were but flesh; a wind that passeth away, and cometh not again.
For He knoweth our frame.
He remembereth that we are dust.
The days of man are but as grass; for he flourisheth as a flower of the field.
For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

2. The Misery of our Condition.

We are come to great misery.
He looked upon them when they were in trouble; and heard their prayer.

IV. As Respects Ourselves, relatively to our Duty.

1. Because we Repent.

A BROKEN and a contrite heart, O God,
Thou wilt not despise.
For I will confess my wickedness;
and be sorry for my sin.

2. Because we Pray.

For I will call daily upon Thee.
How long wilt Thou be angry with Thy people
that prayeth?
I forgave thee all that debt, because thou
desiredst Me.

3. Because we Forgive.

Forgive, and ye shall be forgiven.
When ye come to pray, forgive,
if ye have aught against any one,
that your Father which is in Heaven may also
forgive you.
But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.

4. Because we purpose Future Amendment.

My soul breaketh out for the very fervent desire
that it hath alway unto Thy judgments.
My hands also will I lift up
unto Thy Commandments which I have loved.
I have sworn, and am stedfastly purposed
to keep Thy righteous judgments.

Thy servants, who desire to fear Thy Name.
That servant, which prepared not himself,
neither did according to his Lord's will,
shall be beaten with many stripes.

V. As respects the Evil which would arise from our Destruction.

1. It will bring no Advantage.

WHAT profit is there in my blood,
when I go down to the pit?
Shall the dust praise Thee?
or shall it declare Thy truth?
For in death no man remembereth Thee;
and who will give Thee thanks in the pit?
Dost Thou shew wonders among the dead?
or shall the dead rise up again, and praise Thee?
Shall Thy loving-kindness be shewed
in the grave,
and Thy faithfulness in destruction?
Shall Thy wondrous works be known in the dark,
and Thy righteousness in the land
where all things are forgotten?
For the grave cannot praise Thee; death cannot
celebrate Thee;
they that go down into the pit cannot hope for
Thy truth.
The living, the living, he shall praise Thee.

2. Our Creation will have been in vain.

Hast Thou made all men for nought?
Enter not into judgment with Thy servant;
for in Thy sight shall no man living be justified.

If Thou, Lord, wilt be extreme to mark
what is done amiss,
O Lord, who may abide it?
If He will contend with him,
he cannot answer Him one of a thousand.

3. THE ENEMIES OF GOD WILL TRIUMPH.

Give not Thine Heritage to reproach,
that the heathen should bear rule over it;
wherefore should they say among the people,
Where is their God?
Remember this, O Lord, how the enemy
hath rebuked,
and how the foolish people hath blasphemed
Thy Name.
The presumption of them that hate Thee
increaseth ever more and more.
Wherefore should the Egyptians speak and say,
For mischief did He bring them out,
to slay them in the mountains, and to consume
them from the face of the earth?
The Canaanites shall say,
He was not able to bring them into the land
which He sware unto them;
therefore He slew them in the wilderness.

VI. As respects the Good which will arise from our Salvation.

1. THE GLORY OF GOD'S NAME.

DELIVER us, O Lord, for the glory of
Thy Name:
so we that are Thy people, and the sheep
of Thy pasture,

shall give Thee thanks for ever:
and will alway be shewing forth Thy praise
from generation to generation.

2. THE CONVERSION OF OTHERS.

Then shall I teach Thy ways unto the wicked;
and sinners shall be converted unto Thee.

3. EXAMPLE.

For this cause I obtained mercy,
that in me first Jesus Christ might shew forth
all long-suffering,
for a pattern to them which should hereafter
believe in Him
to life everlasting.

4. THE SAKE OF GOD HIMSELF.

I, even I, am He that blotteth out thy
transgressions for Mine own sake.
O Lord, hearken and do;
defer not for Thine own sake.
For His sake whom God hath set forth to be
a propitiation.
Look upon the face of Thine Anointed.
Turn not away the presence of Thine Anointed.

5. THE DESCENT OF THE SAVIOUR.

Have mercy on me, O Lord, Thou Son of
David;
David said unto Shimei, Thou shalt not die;
and the king sware unto him.
I came to call sinners.

God sent His Son, that the world through Him
should be saved.

6. THE OFFICE OF THE SAVIOUR.

The Spirit of the Lord God is upon Me,
because He hath anointed Me;
He hath sent Me to preach the Gospel
unto the poor, to bind up the broken-hearted.

AN ACT OF THANKSGIVING.

1. THE EXCELLENCE OF GOD'S MAJESTY.

GLORIFY Thou Me, O Father,
with Thine own self,
with the glory which I had with Thee before
the world was.
Melchizedek was Priest of the Most High God.

2. HIS EXALTEDNESS.

He that is higher than the highest regardeth.

3. HIS ETERNITY.

The Lord, the everlasting God.

4. HIS OMNIPRESENCE.

Do I not fill Heaven and earth? saith the Lord.

5. HIS OMNISCIENCE.

Whither shall I go then from Thy Spirit?
or whither shall I go from Thy Presence?
If I climb up into Heaven, Thou art there;
if I go down into Hell, Thou art there also.
Thou knowest all things.
For Thou only knowest the hearts of the
children of men.

6. His Omnipotence.

With God nothing shall be impossible.
I am the Almighty God.

7. The Height of His Wisdom.

O the depth of the riches of the wisdom and knowledge of God;
how unsearchable are His judgments!
and His ways past finding out!

8. His Unshaken Truth.

The truth of the Lord endureth for ever,
Heaven and earth shall pass away,
but My words shall not pass away.

9. His Exquisite Justice.

His Justice endureth for ever.

10. The Fountain, Ocean, Abyss of His Mercy.

Deep calleth unto deep.

11. He is Merciful in Passing by and Overlooking Sin.

I beseech you by the meekness and gentleness of Christ.
I will not destroy it for ten's sake.
He passeth by transgressions.
The times of ignorance God winked at.

12. He is Patient, Long-suffering.

Or despisest Thou the riches of His forbearance, and long-suffering?

13. PITIFUL.

But He was so merciful, that He forgave
their misdeeds,
and destroyed them not.

14. HE PUNISHETH UNWILLINGLY.

O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
Yet many years didst Thou forbear them;
for Thy great mercies' sake
Thou didst not utterly consume them,
nor forsake them.
He doth not deal with us after our sins,
neither rewardeth us according to our iniquities.
She hath received of the Lord's hand
double for all her sins.
Like as a father pitieth his own children,
even so is the Lord merciful unto them that
fear Him.

15. COMPASSIONATE.

He repenteth Him of the evil.

16. HIS ANGER IS SOON QUENCHED.

He will not alway be chiding;
neither keepeth He His anger for ever.

17. HE IS READY TO PARDON.

I forgave thee all that debt, because thou
desiredst Me.

18. READY TO BE RECONCILED.

Reconciling the world unto Himself,
not imputing their trespasses unto them.

19. Ready to be Propitiated.

Bring forth the best robe, and put it on him ;
and put a ring on his hand,
and shoes on his feet.
He is good and kind to the unthankful and
to the evil.

20. Munificent.

Giving the reward of a day for the toil of an hour.
"To-day shalt thou be with Me in Paradise."

Giving sight to the blind, loosing the bound,
clothing the naked, raising the fallen,
upholding the falling, healing the sick,
gathering the dispersed, feeding the living,
sustaining the hungry, quickening the dead,
casting down the proud, setting up the humble.
redeeming the captives, helping in time of need.

Who is like unto Thee, O Lord, among the Gods?
glorious in holiness, fearful in praises,
doing wonders?

Let us praise God for
Angels, the guardians of men ;
Archangels, announcing, by their illumination,
mightier events ;
the voice of the Archangel :
Virtues, that do wonders ;
Angels, authorities, and powers being made
subject unto Him.
Powers, that ward off evil spirits,
at His command :
Principalities, perfect in government ;

Dominations, that bestow gifts in plenteousness;
Thrones, that judge at the tribunal;
whether they be thrones, or dominions,
or principalities, or powers,
all things were created by Him and for Him.
Cherubim, brilliant with knowledge;
He placed Cherubim before Paradise;
Seraphim, burning with love;
above it stood the Seraphim:
each one had six wings.
The morning stars,
rulers of the world,
lovers of men,
chief ministers of the Divine Will;
we laud God for the perseverance of Angels;
we pray that we going from strength to strength,
may be associated with their choirs.

We praise Him for
The Patriarchs and their faith,
The Prophets and their hope,
The Apostles and their labours,
The Evangelists and their truth,
The Martyrs and their blood,
The Confessors and their zeal,
The Doctors and their study,
The Asceticks and their tears,
The Virgins, flowers of purity,
celestial gems,
brides of the Immaculate Lamb;
The Innocents and their beauty,
flowers of the Church,
mirrors of virtue,
tabernacles of the Holy Ghost.

For those, whose faith was strong, and whose
life approved;
in whose heart was charity,
in whose mouth verity,
in whose life piety.

We praise Him for
light,
the waters and the Heaven,
the earth and the plants,
the luminaries,
the fishes and the fowls,
the wild and tame beasts,
the rest of the Sabbath.
For the formation of man,
after counsel held,
with His Own hands,
with the breath of life,
in the Image of God,
for the dominion over the creatures,
the care of Angels,
the placing in Paradise,
that he was not forsaken, when he had sinned.

For the Promise of the Seed of the woman,
that which may be known of God,
the work of the Law written in the heart,
the oracles of the Prophets,
the melody of the Psalms,
the wisdom of the Proverbs,
the experience of the Histories.

For our birth,
bringing up,

preservation, direction, instruction,
civil rights, religion.

We praise the Son,
for Redemption,
the Great Mystery of godliness,
His being made of no reputation,
His humiliation,
taking the seed of Abraham,
union to it,
oblation of life,
sacrifice of death.
For all the good that He did,
all the evil He suffered,
in His passage from the Cradle to the Cross.
For the whole economy of Grace,
the Holy Incarnation,
the poverty of His Nativity,
His lying in the manger,
His Circumcision, subjecting Him to the law,
the first-fruits of His Blood,
the precious name, JESUS,
His Epiphany to sinners of the Gentiles,
His Presentation in the Temple,
His Flight into Egypt,
His desire of hearing,
His eagerness in questioning,
His humility in obeying His parents.
For His Holy Baptism,
the appearance therein of the Trinity,
His Fasting,
His Temptation,
His want, in that He had not where to lay
His head,

the hunger and thirst that He endured,
the cold and heat,
the weariness, while He went about doing good,
His watchings,
His continuance all night, } in prayer.
For His meek conversation,
Who endured such contradiction of sinners
against Himself;
when He was hurried to the precipice
for a good word;
when about to be stoned
for a good work.

We bless Thee, O Saviour,
who didst endure to be insulted of men,
to be called a Samaritan, a glutton,
a demoniac, a deceiver,
and wast content that Barabbas should be
preferred to Thee;
for Thy sermons, homilies,
conversations, discourses,
intercessions, prayers,
examples, signs, mysteries,
and for the power of the Keys;
for the blessings conveyed by all the grace and
loving-kindness of Thy miracles.

We bless Thee
for the parables of
the Two Debtors,
the Good Samaritan,
the Publican and the Pharisee,
the Servant that owed ten thousand talents,
the Good Shepherd,

the Prodigal Son,
the Called at the Eleventh Hour.

We bless Thee
for Thy Sayings;
For God sent not His Son into the world to
condemn the world; but that the world
through Him might be saved.
I came not to judge the world, but to save
the world.
I came not to call the righteous, but sinners
to repentance.
The Son of Man is not come to destroy men's
lives, but to save them.
The Son of Man is come to seek and to save
that which was lost;
and to give His life a ransom for many.
Come unto Me, all ye that labour and are
heavy laden, and I will give you rest.
Him that cometh unto Me I will in no wise
cast out.
Father, forgive them; for they know not
what they do.
To-day shalt thou be with Me in Paradise.
I will give unto this last, even as unto thee.

For the instances of Thy Mercy;
The Syrophenician or Canaanitish woman;
the woman of Samaria;
the woman with an issue of blood;
the woman taken in adultery;
S. Mary Magdalene;
Zacchæus;
the Thief;

S. Peter;
S. Thomas;
S. Paul;
Nicodemus.

THIS MAN RECEIVETH SINNERS.

We bless Thee
For Thy long-suffering when
they contradicted Thee;
drew Thee to the brow of the hill;
twice would have stoned Thee,
and that for a good work;
blasphemed Thee;
perferred Barabbas unto Thee;
gave Thee up unto the Gentiles to crucify Thee

We give thanks
For the death of CHRIST;
His obedience unto the death of the Cross.
His straitening till it was accomplished.
For all that He suffered,
in Gethsemane,
in Gabbatha,
in Calvary.
For the pain, the shame, the curse, of the Cross
That He deigned to be betrayed,
and that by His own disciple;
that He deigned to be sold,
and that for thirty pieces of silver;
to be troubled in His mind, to be weary, to fear
to be exceeding sorrowful, even unto death,
to be in an agony,
with strong crying, and tears,

to sweat great drops of blood,
even to the bedewing of the ground :

GETHSEMANE,

that His Disciples should slumber,
one of them betray Him with a kiss,
the rest should be offended because of Him,
and flee ;
to be left alone, and denied by Peter,
and that with an oath, and a curse ;
to be subjected to the powers of darkness,
to be laid hands on, taken as a thief, bound,
carried away,
hurried to Annas, Caiaphas, Pilate, Herod,
Pilate the second time,
the Prætorium, Gabbatha, the Cross.

Thou that wast silent before the judge,
restrain my tongue ;
Thou that didst deign to be bound,
restrain my hands.

I.

We praise Thee
in that Thou wast struck with the palm of
the hand before Annas,
accused before Caiaphas,
assailed by false witnesses,
condemned for blasphemy,
derided manifoldly,
mocked by the servants, buffeted,
struck with the palm of the hand,
wast blinded, stricken, spit upon, reviled,
blasphemed.

II.

We praise Thee in that
Thy Head was crowned with thorns,
and struck with the reed,
Thine Eyes full of tears,
Thine Ears filled with reviling,
Thy Mouth given to drink of gall and vinegar,
Thy Face marred with spitting,
Thy Back ploughed with the scourge,
Thy Neck bent down with the cross,
Thy Hands extended,
Thy Knees bent as in prayer,
Thy Feet pierced with nails,
Thy Heart oppressed with grief,
Thy Side pierced with the lance;
Thy Blood flowing on all sides plenteously
around Thee;
Thy Soul in bitterness,
and Thy cry of agony,
Eli, Eli!

III.

We praise Thee that Thou deignedst
to be accused before Pilate of sedition,
to be denied by Thine Own,
rejected for Barabbas.

IV.

That Thou deignedst to be sent bound to Herod,
to be clothed with a white robe,
to be mocked.

V.

That Thou deignedst to be sent back to Pilate,
to be clamoured against for death,
to be condemned to a most shameful death,
to be given up to the will of the soldiers,
to be arrayed in purple,
to be crowned with thorns,
to be mocked with a reed for a sceptre,
to be bowed the knee to,
to be called King in derision,
to be spit upon,
to be smitten on the Head with the reed,
to be stripped of the purple.

VI.

That Thou deignedst to be bound to a column
in the judgment-hall,
to be beaten with rods, to be scourged,
to be baptized with a baptism of blood,
to suffer bruises and wounds,
to be demanded with clamour for crucifixion,
to be exhibited as a spectacle of woe,

BEHOLD THE MAN!

to be cried out against the more vehemently,
to be condemned to the Cross.

VII.

GOLGOTHA.

That Thou deignedst to be laden with the Cross,
to be led to the place of punishment,
to sink under the Cross,
to have myrrh given Thee to drink.

to endure the shame of being stripped,
the agony of being extended on the Cross,
to be transfixed with nails,
to have Thy Hands and Feet pierced,
to be crucified between two thieves,
to be reckoned among the transgressors,
to be railed on by the passers by,
to be blasphemed by the very thieves.

VIII.

That Thou deignedst to be forsaken of God,
to be mocked when calling on God,
to thirst, to have vinegar given Thee to drink,
to bow the Head, to give up the Ghost,
to have Thy Side pierced with a spear,
to be blasphemed after death,
to be called a deceiver,
to suffer unknown sufferings.

By Thy woes, which I the unworthy one here commemorate,
deliver my soul from the woes of hell!

The Seven Last Words.

1. FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO.
2. WOMAN, BEHOLD THY SON!
3. TO-DAY SHALT THOU BE WITH ME IN PARADISE.
4. ELI, ELI.
5. I THIRST.
6. IT IS FINISHED.
7. FATHER, INTO THY HANDS I COMMEND MY SPIRIT.

(1) O Thou, who didst deign
that Thy glorious Head should be wounded,
forgive thereby whatever, by the senses
of my head, I have sinned.

(2) That Thy holy Hands should be pierced,
forgive thereby, whatever I have done amiss
by unlawful touch,
or unlawful operation.

(3) That Thy precious Side should be opened,
forgive thereby whatever I have offended
by unlawful thoughts,
in the heat of lust.

(4) That Thy blessed Feet should be nailed fast,
forgive thereby whatever I have done
by the means of feet swift to evil.

(5) That Thy whole Body should be stretched
on the cross,
forgive thereby whatever iniquity I have
committed
by the means of all my members.

And I, too, O Lord, am wounded in soul;
behold the multitude,
the length, the breadth, the depth,
of my wounds;
and by Thine, heal mine.

(1) By Thy Precious Death,
(2) Thy opened Side,
(3) the streams of Water and Blood,
(4) the begging of Thy Body,
(5) Thy taking down from the Cross,
(6) Thy Burial in the garden of another,
(7) Thy three days' sepulture.

By all these things I remind Thee
and beseech Thee.
I pray Thee that Thou wouldst deign to offer
all these things to Thy Father,
for my sake;
even all the bitter sufferings which Thou barest;
and the Love above all
by which Thou barest them.

THE GLORIFICATION.

We praise Thee for
Thy triumph over Principalities
and powers of Darkness,
and making a shew of them openly in Thyself;
for Thy mighty Resurrection;
(1) Thy appearance to S. Mary Magdalene,
(2) to the women,
(3) to S. Peter,
(4) to the two that went to Emmaus,
(5) to the Ten without S. Thomas,
(6) to the Eleven,
(7) to those at the sea of Tiberias,
(8) to S. James,
(9) to the Five Hundred,
(10) in Bethany.

We praise Thee for
Thy Glorious Ascension,
Thy Session at the Right Hand,
Thy giving of gifts,
Thy continual pleading for us,
Thy return to Judgment.

Thanksgiving for the Holy Ghost.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the Anointing Spirit art,
Who dost Thy sevenfold gifts impart.

We would thankfully commemorate,
in the Old Testament,
(1) Thy moving upon the face of the waters,
(2) Thy sending forth into all things living,
(3) Thy Inspiration of man,
of Bezaleel,
of the Seventy Elders,
(4) Thy descent upon the Prophets.

Thy Visible Advent.

(1) As a shadow;
Thy coming upon and overshadowing
the Blessed Virgin
at the Conception of Christ.

(2) As a dove;
Thy coming in the shape of a dove
upon Christ in Baptism.

(3) As breath;
Thy coming upon the Apostles
in the breath of Christ
after the Resurrection.

(4) As fiery tongues;
Thy sitting upon the Apostles
in fiery tongues
after the Ascension;

THY INVISIBLE ADVENT;

(1) on the Apostles gathered together in prayer,
(2) on Cornelius,
(3) on the twelve Ephesians.
Thy often visitations thenceforth;
In calling;
(1) calling away from sin;
(2) calling out of the world,
(3) recalling from backsliding;
(4) In our calling on Thee;
in Thy pleading for us.
Thy diversities of Graces, Ministrations,
Operations,
The gifts of the Spirit; Works, Fruits.

(1) The compunction caused by Thy conviction,
(2) the unction of Thy Teaching,
(3) Thy bringing to remembrance,
(4) Thy shedding forth of Love,
(5) Thy helping our infirmities in prayer,
(6) Thy witnessing to our Adoption,
(7) Thy Sealing in Thy mysteries,
(8) the Earnest of our Inheritance.

(1) Thy visiting us, to visit the heart,
(2) Thy dwelling in us,
(3) Thy purifying of us,
(4) Thy shining on us, to enlighten us,
(5) Thy strengthening us,
(6) Thy adorning us,
(7) Thy leading us to perfection;
As the Guide unto all truth,
the Supplier of strength.

We give Thee thanks
for the Triumph of Mercy,
through and for Thy Name's Sake,
the glory of Thy Name,
the truth of Thy Promise,
the confirmation by Thine Oath,
the comfort of Love,
bowels of mercies.
Thy Mercy which is manifold,
great, even of old, plenteous,
everlasting, exceeding, marvellous;
the riches of Thy Mercy,
its abundance, its excess,
its superabundance, its exceeding riches,
its victory over all Thy works,
over justice,
the satisfaction and merits of Christ,
the consolation of the Holy Ghost.

Thanksgiving for God's Mercy.

WE give Thee thanks
for Thy Mercy
that we are not consumed,
that preventeth, followeth, surroundeth,
forgiveth, crowneth;
for its length, breadth, depth, height;
that it is from everlasting to everlasting,
reacheth to Heaven, reacheth to hell.
is over all,
is tender, sweet, better than life;
as is Thy Majesty,
pardoning unto seventy times seven,
hating nothing that it hath made,

neglecting neither the young ravens,
nor the sparrow,
willing that all men should be saved,
not willing that any should perish,
bringing back the lost sheep on the shoulder,
sweeping the house for the piece of silver,
forgiving the ten thousand talēnts,
binding up the wounds of the half-dead,
joyfully meeting the Prodigal Son,
freeing the fugitive Jonah,
receiving the denying Peter,
not rejecting the incredulous Thomas,
converting the blaspheming Saul,
letting go the woman taken in adultery,
receiving Mary Magdalene,
opening Paradise to the thief,
standing at the door and knocking,
the Lord Himself entreating His own servants:
Thou, whose place is the Throne of Grace,
the Mercy-seat,
whose time is the Day of Salvation.

I have deferred repentance,
and Thou hast prolonged patience,
O Thou that art Mercy,
Thou that art a Fountain inexhaustible!

A DAILY PRAYER.

Preparation.

LET my prayer ascend,
come up to Thee,
enter into and appear in Thy Presence,
may it find grace and come before Thee,
and let it not return unto me void,
but as Thou knowest, and canst, and willest.
Hear, bow down Thine ear,
hearken and consider,
understand, listen, hearken and do.

Deprecation.

CAST not Thy servant away in anger,
nor turn away Thine Eyes, nor hide
Thy Face, nor cover Thyself with a cloud,
nor shut Thine Ear,
nor forsake me, nor leave me for ever,
nor despise me,
nor be silent, nor slumber,
nor stand afar off, nor cast me away,
nor utterly take Thy loving-kindness from me,
nor belie Thy Truth,
nor rebuke me in Thine indignation,

nor chasten me in Thy displeasure,
nor cast me away from Thy Presence,
nor reject me from among Thy children,
nor take Thy Holy Spirit from me,
nor forget me for ever,
nor be wroth very sore,
nor deliver me into the will of mine adversari
nor consume me because of mine iniquities
nor tarry,
nor gather my soul with sinners.
If by Thy permission, we suffer for a while t
power of the enemy,
yet let us not in any wise be swallowed up
his insatiable jaws.
Let the lion be conquered by the lamb,
the spirit of violence by feeble flesh.

Pleading.

REMEMBER what my substance is,
dust and ashes,
grass and a flower,
flesh and a wind that passeth away,
corruption and the worm.
As a stranger and sojourner upon earth,
inhabiting a house of clay,
whose days are few and evil,
to-day and not to-morrow,
at morning and not till evening,
now and not by and by,
in a body of death,
in a world of corruption,
that lieth in wickedness.
Remember this, O Lord.

Confession.

I HAVE sinned;
of a verity, O Lord, and I am made of sins;
for even my life maketh it manifest.
I confess it unto Thee, seeing that if I would,
I could not conceal it from Thee, O Lord.
Who can bring a clean thing out of an unclean?
I am a sinner, of unclean seed,
of an unclean womb.
My mother conceived me in sin;
a root of bitterness,
a shoot of a wild olive-tree.
I have sinned with my fathers;
I have done amiss and dealt wickedly,
I have done perversely, I have committed
wickedness:
I have behaved myself frowardly
in the covenant;
I have cast away the law:
refused instruction;
vexed Thy Holy Spirit;
walked after my own desires:
fallen from one wickedness to another;
have not feared Thee;
have not returned;
not even when recalled;
nor when afflicted;
but have hardened my heart;
provoked Thee;
and all this Thou hast seen;
and Thou hast held Thy peace.

SIN, PENITENCE, PARDON.

The Aggravation of Sin.

(1) ITS measure,
its harm,
its scandal.
(2) Its quality,
(3) Its iteration,– how often?
(4) Its continuation,—how long?
(5) The person,—by whom?
his age, condition, state, enlightenmen
(6) Its manner,
(7) Its motive,
(8) Its time,
(9) Its place.
Its folly, ingratitude, hardness, contempt

The Various Kinds of Sin.

(1) The cord and the cart rope;
(2) In necessities,
In superfluity of naughtiness,
(3) Omission or defect,
the not doing what ought to be done
Commission, or excess,
the doing what ought not to be done

(4) by heart within, in thought;
by mouth, } without, { in word,
by deed, } { in fact.
(5) Against God, my neighbour, my own body.
(6) Wittingly and unwittingly.
(7) Willingly and unwillingly.
(8) Of old and of late.
(9) In boyhood and youth;
in mature and old age.
(10) Things done once;
repeated often,
(11) Hidden and open.
(12) Things done in anger,
or from the lust of the flesh and of the world.
(13) Before and after my call.
(14) Asleep by night, and awake by day.
(15) Things concerning myself alone,
and things connected with others.
(16) Things remembered, and things forgotten

Whatever sins I have committed against Thee,
from my infancy till now, till this moment,
willingly or unwillingly, within or without,
asleep or awake,
by words, deeds, or thoughts,
through the fiery darts of the enemy,
through the unclean desires of the flesh;
Have mercy on me, O God, and forgive me!

Marks of Penitence.

(1) Sorrow, for the wound.
(2) Shame, for the spot, filth, defilement.
(3) *Indignation*, for the guilt.

(4) Fear, for the punishment.
(5) Weariness, of the servitude, yoke.

Fear, indignation, judgment, revenge,
hatred, humiliation, avoidance of occasions,
striking the breast, striking the thigh,
putting away luxuries, putting on sackcloth,
fasting, prayer,
devotion, commemoration, the works of mercy.
Grant that I may ever sorrow,
and ever joy in that sorrow.

PRAYER FOR MERCY.

Look on me and have mercy on me;
despise me not;
call to remembrance Thy loving-kindness;
have mercy on me, and that soon;
be not wroth very sore,
neither remember iniquity for ever,
be gracious, refrain, put off Thine anger,
lay not to my charge, nor impute,
nor remember, nor be extreme to mark,
nor enter into judgment, nor despise,
nor cast me away from Thy presence.

How long, O Lord?
For ever?
Shew Thyself ready to be appeased,
repenting of the evil,
easy to be entreated.
Let not Thine anger come upon me,
but let Thy grace prevent me!
Shew mercy upon me; now and in the hour of
death!

Let not the fault of the flesh avail to punishment;
yea, rather let the kindness of Thy mercy
prevail to pardon!

I. The Guilt.
Spare, take away, put away, scatter,
pardon, shew mercy, forgive, remit,
be propitious, be reconciled, turn Thee again.

II. The Pollution.
Turn Thy face from my sins; turn It not from
my misery.
Pass by, overlook, bear with, cover,
cleanse, purge, wash away, whiten, blot out.

III. The Sickness.
Cure, remedy, heal, lighten, root out.

IV. The Slavery.
Vindicate from, snatch from, save from,
free from.

Resolutions Against Sin.

I have determined, longed,
I vehemently desire, I am zealous,
I am careful, I clear myself,
to turn from, to forsake, to depart from,
to say it is enough, I will do so no more;
to turn again to Thee, to turn my feet to Thee,
to lift up my hands to Thee,
to eschew evil, to scatter my own will,
to make crooked straight,
to hedge up my way.

Confession of Weakness.

I am weak.
That I would, I do not: that I do, I would nc
The children are come to the birth,
and there is not strength to bring forth.
Thoughts, arising in my heart, prevent me.
The floods have entered into my soul.
The law of my members brings me into captivit
O Lord, I am oppressed, undertake for me,
Who will deliver me?

Prayer for Help.

Help, O God, make haste to help me;
assist, save me, O God;
succour, Let God arise;
turn me, Rise, O Lord;
seek me, and save me.
Make haste to help me, O Lord;
open Thine eyes to see;
bow down Thine ear to hear.
Incline my heart; open my ears;
enlighten my eyes;
strengthen my hands; order my steps;
try my reins; chasten my flesh.
Draw me, and we will run after Thee;
keep me in with a bridle;
keep me near Thee.
Let me not return as a dog to my vomit;
nor fall into any temptation,
but such as is common to man.
Let not the enemy prevail against me;
nor the waterflood drown me.

Hedge up my way with thorns;
take out of my way occasions of sin,
and stumbling-blocks.

Promises Tending to Peace of Mind.

Sin lieth yet before the door.
I will not destroy it for ten's sake.
In the mount of the Lord it shall be seen.
The Lord, the Lord God,
merciful and gracious, long-suffering,
abundant in goodness and truth,
keeping mercy for thousands,
forgiving iniquity and transgression and sin.

If they confess their iniquity,
and their hearts be humbled,
and they accept of the punishment
of their iniquity,
then will I remember My covenant.
When all these evils are come upon thee,
and thou shalt call them to mind,
and return unto the Lord Thy God,
then the Lord thy God
will have compassion upon thee,
and bless thee,
and will circumcise thy heart to love the Lord.
Why art thou cast down, O my soul?
and why art thou so disquieted within me?
O put thy trust in God,
for I shall yet praise Him.
Turn again then unto thy rest, O my soul,
for the Lord will deal bountifully with thee.

Pleading of God's Promises.

O think upon Thy servant,
as concerning Thy Word,
wherein Thou hast caused me to put my trust.
O stablish me according unto Thy Word,
that I may live,
and let me not be disappointed of my hope.
He will not always be chiding,
neither keepeth He His anger for ever.
He hath not dealt with us after our sins;
neither rewarded us according to our
wickednesses.
But He was so merciful that He forgave their
misdeeds, and destroyed them not:
Yea, many a time turned He His wrath away,
and would not suffer His whole displeasure
to arise.
He remembered that they were but flesh:
a wind that passeth away,
and cometh not again.

The Immeasurable Height of God's Mercy.

Come now, and let us reason together,
saith the Lord:
though your sins be as scarlet,
they shall be as white as snow;
and though they be red like crimson,
they shall be as wool.

In returning and rest shall ye be saved.
And therefore will the Lord wait,
that He may be gracious unto you.

A bruised reed shall He not break;
and smoking flax shall He not quench.

I, even I, am He that blotteth out Thy
transgressions for Mine Own Sake:
return unto Me, for I have redeemed thee.
And even to your old age I am He,
and even to hoar hairs will I carry you.
I have made, and I will bear;
even I will carry and will deliver you.

Surely He hath borne our griefs,
and carried our sorrows;
He was wounded for our transgressions;
He was bruised for our iniquities;
the chastisement of our peace was upon Him;
and with His stripes are we healed.
All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord hath laid upom Him
the iniquity of us all.

And it shall be, that before they call,
I will answer:
while they are yet speaking,
I will hear:
Have I any pleasure at all
that the wicked should die;
and not that he should return from his way
and live?
Repent, and turn yourselves from all your
transgressions;
so iniquity shall not be your ruin.

As I live, I have no pleasure
in the death of a sinner,
but that the wicked turn from his way and
turn ye, turn ye from your evil ways,
for why will ye die, O house of Israel

As for the wickedness of the wicked,
he shall not fall thereby in the day that
turneth from his wickedness.
If the wicked turn from his wickedness,
doeth that which is lawful and right,
he shall live thereby.

Let the wicked forsake his way,
and the unrighteous man his thoughts,
and let him return unto the Lord,
and He will have mercy upon him;
and unto our God,
for He will abundantly pardon.

AN ACT OF CONFESSION.

O GOD, Thou knowest my foolishness,
and my sins are not hid from Thee.
I also acknowledge them,
and my sin is ever before me.
I do not cover my transgressions, as Adam.
I incline not my heart to any evil thing,
But I will acknowledge my sin unto Thee,
and all that is within me,
yea, all my bones shall say, I have sinned:
I have gone astray, like a sheep that is lost;
as a bullock unaccustomed to the yoke;
I have returned like a dog to his vomit;
as a sow that was washed,
to her wallowing in the mire.
I give glory to the Lord God of Israel, saying,
I have sinned; and thus and thus have I done.

But, O Lord, break not the bruised reed;
quench not the smoking flax;
Let not the waterflood drown me,
neither let the deep swallow me up,
and let not the pit shut her mouth upon me.

Lord, Thou knowest all my desire,
and my groaning is not hid from Thee.

Thou knowest, Lord, that I speak the truth
in Christ, and lie not,
my conscience also bearing me witness
in the Holy Ghost,
that I have great heaviness and continual
sorrow in my heart,
because I have thus sinned against Thee;
that I am a burden to myself, in that I cannot
sorrow more;
that I beseech from Thee
a contrite heart,
groanings that cannot be uttered,
tears of blood.

Woe is me! for my dryness,
for the hardness of my heart,
for the dryness of my eyes.
Lord, I repent; I repent, O Lord!
help Thou mine impenitence;
and more and still more bruise, and cleave,
and prick, and pierce my heart.
Behold, O Lord,
that I am indignant with myself
on account of the foolish and vain and mischievous
and dangerous desires of my flesh;
that I abhor myself
for the madness and baseness and vileness of
those desires,
worthy of confusion and reproach;
that all the day long my confusion is before me,
and the shame of my face hath covered me.
Woe is me!
that I did not reverence nor dread
the incomprehensibleness of Thy Glory,

Thy tremendous Power,
the awfulness of Thy Presence,
Thy strict Justice,
Thy lovable Goodness.

How have I been drawn away by mine own lusts!
how have I hated reproof!
and have not obeyed the voice of my teachers!

Behold, O Lord,
that fearfulness and trembling are come
upon me,
and the fear of death hath fallen upon me!
What fear, what terror, what trembling,
what agony, what extremity have I yet to see!
What confusion will seize me!
What darkness will surround me!
How terrible is Thy judgment-seat, O God!
when the thrones are set,
and the Angels stand around,
and men are brought in,
and the books are opened,
and the works investigated,
and the thoughts scrutinized,
and the hidden things of darkness
made known!
What will be the judgment against me?
when there is the incorruptible Judge,
and the tremendous Tribunal,
and the excuseless defence,
and the irrefragable accusation,
and the fearful punishment, and the eternal
Gehenna,
and the pitiless angels, and hell enlarging its
mouth,

and the roaring river of fire,
and the fire unquenchable,
and the prison of darkness,
and that darkness rayless,
and the bed of live coals,
and the undying worm,
and the indissoluble chains,
and the unmeasurable gulf,
and the wall that cannot be crossed,
and the lament that cannot be consoled,
and none to assist, to advocate, to free!

Behold, O Lord,
I adjudge myself worthy of, and amenable to,
and guilty of,
eternal punishment;
yea, and of all the troubles of this world:
From Thee, O Lord, I have merited death,
from Thee, the Just One;
but yet to Thee, O Lord, I appeal,
to Thee, the Merciful One;
from the tribunal of Justice,
to the Mercy-seat of Grace;
permit, O Lord, this appeal:
if Thou dost not, we perish!
And, O Lord, carest Thou not that we perish?
Thou who wilt have all men to be saved,
who art not willing that any should perish?

Behold me, O Lord,
condemned by my own judgment!
Behold me; and enter not Thou, O Lord,
into judgment with Thy servant!
I am less than the least of all Thy mercies;

I am not worthy to be one of Thine
hired servants,
no, not the lowest;
I am not worthy to gather up the crumbs
that fall from Thy table:
I am not worthy to touch the hem of Thy
garment.

And now, O Lord, humbling myself
under Thy mighty hand,
I bend my knees to Thee, and fall down to
the ground, on my face.
I stretch forth my hands unto Thee;
my soul gaspeth unto Thee as a thirsty land.
I dare not so much as to lift up
mine eyes unto Heaven,
but I smite upon my breast.
Out of the deep hath my soul cried unto Thee.
and all that is within me, yea, all my bones,
for Thy great mercy, and for the multitude of
Thy loving-kindnesses,
for Thy Name-sake, for the glory of Thy
Name,
be merciful to my sin:
for it is great; for it is exceedingly great.
For the multitude, the great multitude,
the riches, the abundance,
the superabundance
of Thy loving-kindnesses,
be merciful unto me, O Lord, a sinner:
Lord, O Lord, be merciful unto me of
sinners the greatest.
Lord, let Thy Mercy rejoice against Thy
Justice, in my sin.

O my Lord, where sin hath abounded,
there let Grace more exceedingly abound.
O Lord, hear; O Lord, forgive;
O Lord, hearken and do;
defer not for Thine Own sake, O my God.

Profession.

I BELIEVE that, as a Great Mystery of godliness,
for us men, and for our Salvation,
the Man Jesus,
the Son of the Father,
the Anointed of the Spirit,
our Lord, both as Creator and Redeemer,
was God manifest in the flesh.

I believe in the gifts and graces of the Spirit,
that He worketh efficaciously and manifestly,
by illumination of knowledge,
and infusion of grace,
in reproof, and teaching, and long-suffering,
and assistance, and witnessing,
and consolation.

Give me grace unceasingly to return thanks
to Thy Word and only Son:
as the Purifier of our nature,
in His Conception and Nativity;
the Liberator of our persons,
in His Passion, Cross, and Death;
the Victor over hell, in His Descent;
over death, in His Resurrection;

our Forerunner, in His Ascension;
our Advocate, in His Session;
the Finisher of our faith, in His Second
Advent.
Who to our destroyer
opposes Himself as our Saviour,
to Abaddon, as Jesus;
to Satan, the adversary,
as our Mediator;
to the devil, the calumniator,
as our Advocate;
to the Accuser,
as our Intercessor;
to him that leadeth us captive,
as our Redeemer.

Prayer for Grace.

GRANT that Christ Himself may be formed
in us,
that we may be made conformable
to His image;
that when I am lukewarm in prayer,
and stand in need of any grace,
or of heavenly consolation,
I may remember Thy appearance
in the Presence of God and Thy Intercession;
that when I am inflamed by passion
and evil concupiscence,
I may bear in mind Thy tremendous
and fearful tribunal,
and that the last trumpet may ceaselessly
sound in mine ears.

Grant that for the sake of Thine Anointed,
I may receive, O Father who anointest,
Thine Anointing,
the grace that bringeth salvation,
Thy unspeakable gift of the Holy Spirit,
in saving compunction, and clearness of
knowledge,
in fervent prayer and shedding abroad of love,
in the witness of the Seal and of the Earnest.

Grant that I may never quench the Spirit,
nor strive against Him, nor grieve Him,
nor ever do despite to Him, O Lord.

Grant that we may be called in Thy Church,
and being lively members thereof
in desire and will,
as it is Catholic,
we may be partakers in the Communion;
as it is holy,
of holy persons and holy things,
of holy prayers and the holy Liturgy,
to a confident belief in the remission of sins,
and a hope of resurrection and translation
unto life eternal.
Lord, increase my faith as a grain of
mustard-seed!
let it not be dead, nor temporary,
nor hypocritical;
but let it work through love, co-operate
with works, be the supplier of virtue,
conquer the world, and be most holy.

Intercession.

O GOD of Truth, the Prince of Peace,
let there be peace and truth in our days;
let the multitude of them that believe
be of one heart and of one soul.
O Thou, that dost not break the bruised reed,
nor quench the smoking flax,
establish all them that stand in truth and grace,
restore them that are falling
through heresy or sin.

I beseech Thee, O Lord, of Thy mercy,
let Thine anger be turned away
from this city, and from this house,
for we have sinned against Thee.

Be Thou pleased favourably to regard this place,
and all this land,
tempering justice with mercy.
Grant that I may love them that love me,
though I know them not;
and do Thou bring them, as me also,
into Thy heavenly kingdom,
and grant that I may shew them
the mercy of God,
by remembering them in my prayers;
That I, with those for whom I have prayed,
and those for whom I am in any way soever
bound to pray,
and with all the people of God,
may have an entrance into Thy kingdom;
there to appear in righteousness,
and to be satisfied with glory.

Thanksgiving.

BLESSED is the people, O Lord,
that can rejoice in Thee;
they shall walk in the light
of Thy countenance;
their delight shall be daily, O Lord,
in Thy Name;
in Thy glory shall they make their boast.
My mouth shall speak the praise of the Lord,
and let all flesh bless His Holy Name for ever.
O magnify the Lord with me;
and let us exalt His Name together!
O come hither and hearken, all ye that fear God;
and I will tell you what He hath done
for my soul.
Be Thou exalted, O God, above the heavens;
and Thy glory above all the earth.
I will give thanks unto Thee, O Lord,
with my whole heart,
secretly among the faithful,
and in the congregation.
Open my lips, O Lord, that my mouth may
shew forth Thy praise;
set me free from all things else for the telling
of Thy Praise;
I will sing unto Thee in the sight of the
Angels.

Accept the praises, which I desire to offer,
an unworthy sinner, verily unworthy:
but yet I would fain they may be devout
and acceptable to Thee!
Thou art worthy, Lord God, to receive them;

Thou art my God, and I will praise and
exalt Thee:
I will sing unto the Lord as long as I live;
I will praise my God while I have any being.

Glory to God in the highest:
on earth peace; good will towards men!
Glory and Blessing, Virtue and Power,
Honour and Thanksgiving, Riches and Holiness.
Praise and Wisdom, Power and Salvation,
be to our God that liveth for ever;
that sitteth upon the Throne, and to the
Lamb that was slain.
Amen: Hallelujah.
Hosanna in the highest: blessed be He that
cometh in the Name of the Lord!

AN ACT OF THANKSGIVING.

IT would more befit me, O Lord,
a sinner, and impenitent,
and so, wholly unworthy,
to lie prostrate before Thee,
and with tears and groanings to intreat
the pardon of my sins,
rather than to praise Thee
with polluted mouth,
Yet trusting in Thine essential goodness,
I will adore Thee, and say:
Blessed art Thou, O Lord,
who hast created and brought me forth
into this life,
and hast ordained that I should be
a living soul
and not senseless matter:
a man, not a brute; civilized, not barbarous;
free, not a slave; legitimate, not a bastard;
of good parentage, not the vile offspring of
vile parents;
rational, not an idiot;
sound in senses, not blind nor deaf;
sound in limbs, not halt nor maimed;

educated, not cast out;
brought up to literature,
not to a mechanical trade;
a Christian, not a Pagan;
preserved from dangers and infamy,
not overwhelmed thereby;
in the days of peace,
not tossed in stormy times,
of competent fortune, so that I need neither
to flatter nor to borrow;
set free from many sins;
endued with the gifts of grace,
in redemption and calling;
with the gifts of nature and fortune:

Who, according to Thy abundant mercy,
hast begotten me again unto a lively hope,
by the resurrection of Jesus Christ:
unto an inheritance incorruptible
and undefiled,
and that fadeth not away;
reserved in Heaven for us.
Who hast blessed me with all spiritual blessings
in heavenly things in Christ;
Who comfortest me in all my tribulation,
that as the sufferings of Christ abound in me,
so also my consolation abounds
through Christ.

To Thee, O Thou God of my fathers,
I give thanks;
Thee I praise, who hast in some measure
endued me with wisdom and might;
and hast made known unto me

that which I desired of Thee,
and hast opened my mouth.

I give Thee thanks that I am
the work of Thine hands,
and the price of Thy blood;
and the image of Thy countenance,
and the servant of Thy purchase;
sealed with Thy Name,
and the child of Thine adoption;
and the temple of Thy Spirit,
and a member of Thy Church.

A BREVIARY OF PRAYER.

THE address;
let prayer ascend;
turn not away Thine ear;
Profession of faith and hope.
Confession of benefits:
praise, blessing, giving of thanks,
for creation, bringing up, training,
preservation, ordering, redemption.

Confession of Sin; Profession of Penitence.

Deprecation of Punishment,
Pleading for Pardon,
Comprecation for Grace,
Petition for Reward,
} by the {
Conception,
Nativity,
Life,
Passion,
Death,
Resurrection,
Ascension.

Intercession for all creatures, the human race, the Church, governments, our own, ourselves.

Benediction; Commendation.
Nightly and daily exercise
of penitence, for evils done;
of gratitude, for good received.
of age,
vocation,
state;
} if {
an old man,
in the clergy,
a Bishop.

AN ACT OF CONFESSION

AND THANKSGIVING.

O LORD, I am not worthy of the least of
all Thy mercies, and all Thy truth,
which Thou hast shewed unto Thy servant;
and what can I say more unto Thee?
for Thou, Lord God, knowest Thy servant.
What is Thy servant, Lord God,
and what is my house,
that Thou shouldest look on such a dead
dog as I am?
that Thou hast loved me hitherto?
What shall I render unto the Lord for all
the benefits that He hath done unto me?
What thanks can we render unto God
for all the joy wherewith we joy before Him?

Thou Who hast deigned, O Lord,
on this holy day and at this hour,
to lift up my mind to praise Thee,
and to offer Thee the glory due unto Thee,
receive, O Lord, this spiritual sacrifice
from my soul,

and receiving it to Thyself on Thy spiritual
Altar,
be pleased in its stead to send me
the grace of Thy Most Holy Spirit.
Visit me in Thy goodness;
forgive me every sin,
as well voluntary as involuntary.
Deliver me from eternal punishment,
yea, and from all the miseries of this world.
Change my thoughts into piety;
Sanctify my spirit, soul and body;
and give me grace to worship and to please
Thee in piety and holiness of life,
even until the very end of my days.

To Him, that is able to do exceeding abundantly
above all that we ask or think,
according to the power that worketh in us,
to Him be glory in the Church in Christ,
throughout all ages, world without end.

My soul shall be satisfied
as it were with marrow and fatness;
and my mouth shall praise Thee
with joyful lips.

THE LORD'S PRAYER,

With Paraphrases.

OUR Father,
Which art in Heaven,
(1) Hallowed be Thy Name.
(2) Thy Kingdom come;
(3) Thy will be done
in earth
as it is in heaven.
(4) Give us this day our daily bread,
(5) And forgive us our trespasses,
as we forgive them
that trespass against us,
(6) And lead us not into temptation;
(7) But deliver us from evil,
for Thine is the kingdom,
and the power and the glory,
for ever and ever.
Amen.

I.

(1) Let Thy name be invoked by us;
(2) Be Thou our shield, and our exceedin
great reward.

(3) Whatever word proceedeth from Thee,
let it not be in us to say against it either
good or bad.
(4) Give us bread to eat,
and raiment to put on.
(5) And now forgive the sin and unrighteousness of Thy servants;
(6) And let us not take any thought for the
morrow, O Lord;
(7) And let not evils take hold on us.

II.

(1) Let Thy Name be blessed, now and evermore.
(2) Give us not, for the wickedness of the people,
into the hands of hypocritical rulers.
(3) Let it be unto us, O Lord, as Thou shalt will.
(4) Let not thistles grow instead of wheat,
and cockle instead of barley.
(5) I have sinned: what shall I do unto Thee,
O Thou Preserver of men?
(6) I will make a covenant with my senses,
that I may not even think upon evil.
(7) In six troubles deliver Thou me;
yea, in seven let not evil touch me.

III.

(1) Holiness unto the Lord:
(2) Let us be unto Thee a royal priesthood;
(3) Let us go out and come in according unto
Thy mouth;
(4) Let us not live by bread alone,
but by every word which proceedeth out
Thy mouth;

(5) Take away our transgressions, iniquities, and sins;
(6) Lead us not into provocation: not into any bitterness.
(7) From the destroying Angel, and every deadly stroke,
Good Lord, deliver us!

IV.

(1) Blessed be the Name of the Lord, henceforth, world without end:
from the rising up of the sun unto the going down of the same;
(2) Be Thou our Hope, and our portion in the land of the living.
(3) Teach us to do the thing that pleaseth Thee, for Thou art our God;
let Thy loving Spirit lead us forth into the land of righteousness.
(4) The eyes of all wait upon Thee, O God, that Thou mayest give them their meat in due season.
Open Thou Thine hand, and fill all things living with plenteousness.
(5) Have mercy upon us, O God, after Thy great goodness;
according to the multitude of Thy mercies do away our offences.
(6) Let not the enemy prevail against us;
nor the son of wickedness approach to to hurt us.
(7) let no evil befall us, neither any plague come nigh our dwelling.

V.

(1) Let Thy Name be our strong tower,
into which we may run and be safe.
(2) Through Thee kings reign: their hearts are in Thy hand,
and Thou turnest them as the rivers of water;
O Lord, turn them unto good.
(3) Let there not be many devices in our heart;
but Thy counsel, O Lord, let that stand.
(4) Two things have I asked of Thee; deny them not to me before I die.
Give me neither poverty nor riches; feed me with food convenient for me.
(5) Who can say, I have made my heart clean,
I am pure from my sin?
Be merciful unto Thy servants, who have sinned against Thee,
and heal Thou their souls;
(6) Remove my way far from an occasion of sinning;
and let me not come nigh the door of the house thereof.
(7) Send not unto us a cruel messenger;
but let all evil depart far from our houses.

VI.

(1) Let not Thy Name be blasphemed through us among the heathen.
(2) Let all nations and kings that will not serve Thy kingdom perish,
yea, let them be utterly wasted.

(3) Let all Thy counsel stand; and all that
Thou hast decreed come to pass.
(4) Give seed to the sower and bread to the eater.
(5) Be not wroth with us very sore, neither
remember our sins for ever:
behold, see, we are all Thy people;
(6) Let us not put the stumbling-block of our
iniquity before our face;
(7) Set not Thy face against us for evil.

VII.

(1) Our Father, Holy art Thou;
Holy is Thy Name above every name;
to be reverenced and hallowed of all,
but of some more than others,
and of me more than any.
Yet have I not done so, nor attempted
thereto what in me lay.
Woe is me! that I have not; I confess
it openly.
I grieve from my heart, mind, soul, spirit.
Suppliant I ask for pardon, suppliant
for grace,
That henceforward I may so speak, act, live,
that Thy Name by me may be hallowed,
and O that it might by others through
me!

(2) Thy kingdom, the end of my wishes,
that I may come to it in the state of glory,
let it come to me in the state of Grace.
In Thy earthly kingdom, by Thy Grace, let
me so perform something,

as that I may attain to a place in Thy
heavenly kingdom,
though the lowest beneath the feet of Thy
Saints.

(3) Let the will of the flesh and of the man
depart from me;
let Thy holy, just, and gracious will be done
in the earth, and by the earth,
which I am,
as it is in heaven.

(4) Give us what pertaineth to health, peace,
and sufficiency,
give us Angels' bread unto Life Eternal.

(5) Forgive me my debts, my huge sum of debts,
my foul backslidings, my frequent relapses,
my daily wallowings.
To Thee, O Lord, belongeth righteousness,
and to me confusion of face.
I have destroyed myself.
If Thou, Lord, wert extreme to mark what
is done amiss,
O Lord, who may abide it?
But with Thee there is mercy,
with God redemption;
with God is plenteous redemption from sin;
and He shall deliver from all iniquities;
deliver me, Lord, from mine;
deliver my soul from the nethermost hell.
Deep crieth unto deep,
that it may deliver from the deep.

Other things also there be which I feel less,
but which be not less grievous,
perchance more grievous,
concerning which I ask for enlightenment,
that I may be able to confess them.

(6) And lead me not, nor suffer me to be led,
nor suffer me to enter into temptation,
mindful of my weakness, and pitying it,
and of my so often proved infirmity.

(7) But deliver me from evil:
evil in myself, in the flesh,
and its deceitfulness;
evil in the devil, and his suggestions,
evils in the punishments which most
righteously and justly I have deserved;
evils of the life to come,
there spare me: here, O Lord, burn,
here cut me, here wound me;
evils of the present life,
here also spare me;
the evils of this world, and its accidents;
the evils of the disease wherewith I struggle;
the evils of the business in which I am
entangled;
evils past, present, and to come;
from all these deliver, O Lord,
and preserve me, Thy servant, for evermore,
even though the last among the last.

I beseech Thee, O Lord, according
to all Thy mercy,

let Thy most righteous indignation
be turned from me;
for most grievously, and often,
most often and grievously,
have I sinned against Thee;
and especially forgive my latest
and freshest sins against Thee.

Let thine anger be turned away from me,
from my parents, my brothers and sisters,
from my Bishop,
from my household, my relations, friends,
neighbourhood, country,
and from all Christian people:
Amen.

PRAYER BEFORE PREACHING.

OPEN Thou mine eyes, that I may see
the wondrous things of Thy law.
Take away, O Lord, the veil from my heart,
while I read the Scriptures.
Blessed art Thou, O Lord; teach me Thy
statutes.
O Thou Word of the Father, give me
Thy Word.
Touch Thou my heart; enlighten the eyes of
my understanding.
Open Thou my lips, and fill them with
Thy praise.
Be Thou, Lord, in my heart and in my mouth;
In my mouth, that I may rightly and worthily
set forth Thy Oracles,
by the sanctifying power of Thy
Most Holy Spirit.

O Thou, that Coal of double nature,
which touching the lips of the Prophet,
didst purify him from sin,
touch Thou my lips who am a sinner,
set me free from every stain,
and make me fit to set forth Thy Oracles.

O Lord, open Thou my lips, and my mouth
shall shew forth Thy praise.

O Lord, give me the tongue of the learned,
that I may know what I ought to say:
and if there be any word good for the use
of edifying, give it, that Thou mayest
minister grace unto the hearers.

Grant that I may speak boldly.
I open my mouth wide, O Lord,
do Thou fill it.

AN ACT OF SELF-EXAMINATION.

HAVE I penitence, grief, shame, pain,
horror, weariness, for my sin?
Do I pray, if not seven times, as David,
yet at least thrice, as Daniel?
If not, as Solomon, at length,
yet shortly, as the Publican?
If not, like Christ, the whole night,
at least for one hour?
If not on the ground, and in ashes,
at least not in my bed?
If not in sackcloth,
at least not in purple and fine linen?
If not abstaining from all manner of meat,
at least from dainties?
Do I give, if not, as Zaccheus, four-fold,
at least, as the Law commands,
with the fifth part added?
If not as the rich,
yet as the widow?
If not the half,
yet the thirtieth part?
If not beyond my power,
yet up to my power?

AN ACT OF ADORATION.

O GOD the Father, of Heaven,
Who didst marvellously create the world
out of nothing;
Who governest and sustainest Heaven and
earth with Thy power.
Who, for our sakes, didst give Thine
Only-Begotten Son to death.

O God the Son, Redeemer of the world,
Who didst deign to be born of the Virgin;
Who didst wash us from our sins
in Thy precious blood;
Who rising from the dead didst ascend as
Conqueror into Heaven.

O God the Holy Ghost, the Comforter,
Who in the form of a dove didst descend
upon Jesus;
Who didst appear coming upon the Apostles
like tongues of fire;
Who visitest and confirmest with Thy grace
the hearts of Thy saints.

O Holy, Supreme, Eternal, Blessed,
and Glorious Trinity,
ever laudable, yet ever ineffable;

Father of goodness, Son of love,
Spirit of bounty,
Whose Majesty is unspeakable,
and Power incomparable,
and Goodness inestimable,
Whose Work is life,
Whose Love is grace,
Whose Contemplation is glory;
Godhead, Divinity; Unity, Trinity;
Thee I adore, Thee I invoke,
Thee with the whole affection of my heart,
I bless now and ever;
Thou, who art Lord of both quick and dead,
Whose are we whom this present world yet
retaineth in the flesh,
Whose are they also whom, having put off
the body, the life to come hath already received,
give to the quick mercy and grace;
give to the dead rest and eternal light;
give to Thy Church truth and peace;
and to us sinners penitence and pardon.

BEFORE A JOURNEY.

PROSPER Thou my journey this day.
If Thou Thyself go not with me carry
me not up hence.
Thou, Who didst guide Abraham's servant by
an Angel,
the wise men by a star;
Who didst preserve Peter in the waves,
and Paul in shipwreck;
be present with me, O Lord, and dispose
my way;
go with me, and lead me out, and lead me back.
Let God arise, and let His enemies be scattered;
away from me, ye wicked; I will keep the
commandments of my God.

THE SEVEN WORKS OF MERCY.

CORPORAL.

VISIT: give drink: give meat: redeem the
slave:
Clothe: tend the sick: and lay the dead in
grave.

SPIRITUAL.

Counsel: *rebuke*: instruct in wisdom's way:
Console: *forgive*: endure unmoved: and pray.

AN EUCHARISTIC PRAYER.

THE things which I believe to have been done for me,
which I call to remembrance, for which I return thanks,
which I remember, of which I put Thee in remembrance, which I commemorate,
which I offer, or which I pray Thee to offer;
of these things make me a partaker, and apply them to me.
By the things which Thou didst, and bearedst,
Thy Oblation and Sacrifice,
By Thy emptying Thyself, Thy humbling Thyself,
Thy Conception, Thy Incarnation,
By Thy Birth, Thy Circumcision, the first-fruits of Thy Blood,
By Thy Baptism, Thy Fasting,
By Thy Temptation, Thy Homelessness,
Thy Hunger, Thy Thirst,
By Thy Weariness, Thy Sleeplessness:
By Thy Injuries, Thy patience, Thy endurance,
By Thy apprehension as a thief, Thy bonds,
By Gethsemane, Gabbatha, Golgotha,
By Thy obedience unto Death, Thy endurance even unto the Cross:
Let my prayer ascend to Thee:
Turn not away Thine Ear from us.

As Thou didst deliver our Fathers, even so
deliver us, O Lord!
As Thou didst deliver Noah from the Flood,
Abraham from Ur of the Chaldees,
Isaac from being offered as a sacrifice,
Lot from Sodom,
Jacob from Laban and from Esau,
Joseph from the calumnies of his mistress,
from the prison,
Job from his trials,
Moses from Pharaoh, and from being stoned,
Thy people from the Red Sea, and from
Babylon,
David from Saul, Goliath, Keilah, Ahitophel,
Absalom, Doeg, Sheba,
Elias from Jezebel,
Hezekiah from Rabshakeh
and from the sickness,
Esther from Haman,
Joash from Athaliah,
Jeremiah from the pit,
the Three Children from the furnace,
Jonah from the belly of the whale,
the Disciples from the storm,
Peter from the prison of Herod,
Paul from the shipwreck, from the stoning,
from the viper;

Even so deliver us, O Lord, that put
our trust in Thee,

A

PREPARATION TO THANKSGIVING.

BE Thou exalted, Lord, in Thine Own strength;
So will we sing and praise Thy power.
All Thy works praise Thee, O Lord,
and Thy Saints give thanks unto Thee.
O Lord, open Thou my lips;
and my mouth shall shew forth Thy praise.

GROUNDS OF HOPE.

IN Thee, O Lord, have I trusted;
let me never be confounded.
Thou hast been my hope even from my mother's breasts;
even from my youth.
Thy word, in which Thou hast caused me to hope.
My flesh also shall rest in hope.
There is hope in thine end.
The valley of Achor a door of hope.
Hope maketh not ashamed. We are saved by hope.

The God of Hope fill you with all joy and peace
in believing.
Though He slay me, yet will I trust in Him.
Thou that art the Saviour of them that put their
trust in Thee:
We have hoped in Thy Holy Name,
in the covering of Thy wings,
in Thy shadow, under Thy feathers.
Thou, Lord, art my Hope,
The Hope of all the ends of the earth.
Put thy trust in God.
I would, that it were more:
I fear, lest it be not enough;
I grieve that I cannot:
I should joy, if I could.

I believe, verily, to see the goodness of the Lord
in the land of the living;
that Christ Jesus came into the world to save
sinners.
that if any man sin,
we have an Advocate with the Father,
Jesus Christ the Righteous:
and He is the Propitiation for our sins;
and not for ours only,
but also for the sins of the whole world.
that Thou art the Christ, the Son of the living
God.
that Thou art the Son of God; Thou art the
King of Israel.
that this is indeed the Christ, the Saviour of
the world.
that Thou art the Christ, the Son of God, which
should come into the world.

that Jesus Christ is the Son of God.
that we shall be saved through the grace o
Lord Jesus Christ.
that we have found the Messiah, which i
Christ.

We have believed in Jesus Christ,
that we might be justified by the faith of Cl
and not by the works of the law.
There is one God,
and one Mediator between God and me
the Man Christ Jesus,
Who gave Himself a ransom for all.

Faith wrought with his works,
and by works was faith made perfect.

DOXOLOGIES.

GLORY to God in the highest;
on earth peace, good will towards men.
Hosanna to the Son of David.
Hosanna; blessed is the King of Israel,
that cometh in the name of the Lord.
Holy, Holy, Holy Lord God Almighty,
Which was, and is, and is to come.

OF THE ANGELS.

Worthy is the Lamb that was slain to receive
power, and riches, and wisdom, and strength,
and honour, and glory, and blessing.

OF ALL CREATURES.

Blessing, and honour, and glory, and power
be unto Him that sitteth upon the throne,
and unto the Lamb, for ever and ever.

OF THE MARTYRS.

Salvation to our God Which sitteth upon the
throne, and unto the Lamb.
Amen: Blessing, and glory, and wisdom, and
thanksgiving, and honour, and power, and
might be unto our God for ever and ever.

OF THE ELDERS.

Alleluia: Salvation, and glory, and honour,
and power, unto the Lord our God.

A

PRAYER OF THOMAS BRADWARDINE,

Archbishop of Canterbury.

THYSELF, O my God, I love, Thyself for Thyself, above all things. For Thyself I long. Thyself I desire as a final end. Thyself for Thyself, not aught else, I always and in all things seek. With my whole heart and strength, with groaning and weeping, with continual labour and grief. What therefore wilt Thou give me as my final end? If Thou dost not bestow on me Thyself, Thou bestowest on me nothing. If Thou dost not give me Thyself, Thou givest me nothing. If I find not Thyself, I find nothing. To no purpose dost Thou reward me, but Thou torturest me grievously. For even before that I sought Thee I hoped to find and hold Thee at last. And with this honeyed hope I was sweetly consoled in all my labours. But now, if Thou deniest me Thyself, and that not for a season, but for ever, whatever else Thou shalt give me, being disappointed of so great a hope, shall I not always languish with love, mourn with lan*guishing*, grieve with mourning, weep with *grieving*, because I shall ever remain void and *empty?* Shall I not mourn inconsolably?

complain unceasingly? grieve interminably? This is not Thy wont, O God of goodness, of clemency, and love; it is in no wise fitting, in no point seemly. Grant, therefore, O my gracious God, that in the present life I may ever love Thyself for Thyself, above all things; and in the future world may find Thee, and hold Thee for ever. Amen.

OF PENITENCE.

CONTRITION.

BITTERNESS of soul; compunction of heart; a torn, a broken, a contrite soul; sorrow according to God: groaning: indignation.

CONFESSION.

Acknowledgment: prayer deprecating the past and the future.

All have sinned;
If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?
No flesh shall be justified in Thy sight.
He cannot answer one of a thousand.
What then? hast Thou made all men for naught?
God hath granted repentance unto life.

A place is left for repentance, if sin only lie
at the door.
Yet now there is hope concerning this thing
This is the decree of the Most High, as it
were a city of refuge, the better covenant.
And God Himself beseeches us
by proclaiming, by complaining,
by swearing, by waiting;
by promising, paradise to innocence,
the kingdom of heaven to penitence;
by threatening, unless men turn.

Prayer sacrificeth the mind, conquereth the
devil, pleaseth God.
Fasting sacrificeth the body, conquereth the
flesh, benefiteth ourselves.
Almsgiving sacrificeth the goods, conquereth
the world, benefiteth our neighbour.

AN ACT OF CONFESSION

And Pleading.

I.

BEHOLD me, O Lord, behold me;
the greatest, the worst, the most
wretched of sinners.
And what shall I now say, or in what shall I
open my mouth?
What shall I answer, since myself have done it,
have done it, have done it!
I will reckon my sins before Thee in the
bitterness of my soul;
O that it may be in its bitterest bitterness!
Behold, for my peace I had great bitterness.
O Lord, by these things men live, and in all
these things is the life of my spirit:
so wilt Thou recover me, and make me to live.
Like a crane or a swallow, so will I lament;
I will mourn as a dove.

I beseech Thee, O Lord, by all Thy mercy,
let Thy most righteous indignation and fury
be turned away from me,
because I have sinned, and that grievously.
I have sinned against Thee,
often and grievously
have I sinned against Thee!

II.

O Father of mercies,
I beseech Thy Fatherly loving-kindness,
despise not an unclean worm, a dead dog, a
putrid corpse;
despise me not:
Yea rather look on me, O Lord, look on me
with those eyes wherewith Thou didst look on
Magdalene at the feast, Peter in the
hall, the Thief on the cross;
that with Peter I may weep, with the Thief
may confess, with Magdalene may love;
may love much, yea very much,
for that many sins are forgiven me.
Spare me, O Lord; spare me, a penitent;
at the least desiring to be a penitent, and
preparing thereto myself;
recollecting my sins with bitterness,
indignant with myself concerning them,
remembering and cleaving to Thy most bitter
Passion.
Spare, O Lord, have mercy!
Spare me, O Lord, have mercy on me!
pity me,
because it is not difficult to Thy power,
nor unbefitting Thy justice,
nor unwonted to Thy clemency.

III.

Woe is me!
That I should thus, for leeks and garlick
have left the Bread of Angels!

That I should thus, for the husks of swine,
have despised my Father's table!
Alas for my wretchedness! alas for my
madness!
Who fascinated me to such madness?
O that Thou wouldst deign to receive me again!
At least I desire to return:
better was it with me then than now.
Full therefore of confusion,
unworthy to name, or invoke, or think upon
Thy Name,
were it not for Thine essential goodness:
yet, relying on that very goodness,
suppliant, humble, prostrate,
I return to Thee; nor do I ask any thing,
but that which Thou hast bestowed most often,
and bestowest most willingly; that, which
unless Thou wert again and again to bestow,
no flesh could abide, none could stand.

Have mercy on me a sinner, the chiefest of
sinners,
and for that very reason needing the greatest
mercy.
And Thy mercy is the chiefest:
it reacheth to the Heaven above,
it freeth from the lowest hell;
it is marvellous.
Magnify Thy mercy to me;
if Thou seekest to glorify it infinitely,
extend it to me;
at no time, in no place,
hath it been, will it be,
more glorious in the pardon of a sinner.

If Thou willest, Lord, that I should leave
Thee,
give me another Thyself;
else I will not give Thee up.
Let the Spirit of Truth lead me into Truth.

IV.

To Thee, O Lord, I confess,
because, if I would, I cannot conceal:
to Thee my very many, my very great,
my very heinous sins.
I profess also to grieve, as Thou knowest.
But I need more grief:
I plainly need it.
I am far from that which I ought to have.
I can sin much; I cannot repent much.
My dryness! my dryness! woe unto me!
I cannot much: I would much.
I know that much is not enough.
Would that I had such grief, or even more!
But of myself I cannot obtain it.
I am parched, I am parched like a potsherd.
Woe is me!
Do Thou, O Lord, increase the fountain of
tears that I have;
supply that I have not:
give me a melted heart, unutterable groans!
Meanwhile, since my mind is willing,
accept me according to that I have,
not according to that I have not.
I will extend it, since I cannot increase it,
through all the years of my life.

V.

After so many backslidings, with what
confidence can I now return?
With none.
Altogether confounded, covered with my
confusion,
I walk, I sit, I lie down.
Nor should I dare to do it,
nor could I do aught but despair,
and act like the desperate,
unless there were yet a hope left.
And what hope?
That Thou wilt extend Thy mercy to seventy
times seven.
That measure of forgiveness
Thou hast enjoined to us.
Hast thou enjoined this to us, and wilt not
Thou Thyself practise the same?
Yea and much more.
That be far from Thee
that Thou shouldst require more perfection
in us than existeth in Thyself:
that we must forgive until seventy times seven,
but Thou wilt not forgive.
For Thy mercy surpasseth ours,
as far as Thyself surpasseth us.
I then, trusting in Thy mercy, that forgiveth
at the least seventy times seven,
stand afar off,
and lowlily, as I ought, and most humbly
striking my breast,
say and repeat, again and again,
God have mercy on me a sinner,

on me a most wretched sinner,
on me the chief of sinners, on me who am
altogether sin,
on me, who am beyond measure sin,
O Thou to whom prayer can never be made
without a hope of pardon.

VI.

Shall God forgive, and thou not repent?
God forbid! I do in a sort repent; I fear me
not sufficiently.
I would that it were more:
I should rejoice, were it more;
I grieve that it is no more.
For I wish that I could more,
and grieve that I can no more.
I confess that my very grief is to be grieved over;
and I grieve that it is thus to be
grieved over.
And who will give me to grieve over it more?
I would do so, were it in my power;
but it is not.
It is in my power to know that I ought;
to wish that I did;
to will is present with me;
but how to perform that which is good, I find not.

Do Thou, O Lord, give me power;
if Thou wilt, Thou canst.
Thou canst turn even the hard rock into a
standing water.
Give tears: give a fountain of waters to my
head.

Give the grace of tears.
Drop down, ye heavens, from above,
and bedew the dryness of my heart.
Give me, O Lord, this grace.
None were more welcome to me;
neither riches, nor all the good things of this
world were to be coveted in comparison
of tears:
tears, such as Thou didst give to David of old,
or to Jeremiah, to S. Peter, or to Magdalene!
At least give me a dropping eye: let me not
altogether be a flint.
If I may not water my couch,
nor wash Thy feet;
if I may not weep bitterly as Peter, plentifully
as Jeremiah (and yet, O that it might be
even thus!)
at least one or two little tears, which Thou
mayest put into Thy bottle,
and write in Thy book.
But if I cannot gain this much, woe is me!
like a pumice, like very lime, fervent in
cold water.
Careless of my state where I least ought to be so;
without feeling.
Mourning enough, when there is no occasion:
cold, dry, dead, where there is the greatest.
At least give me of the tears of Thy Christ,
which He shed plentifully in the days of His
flesh.
Bestow on me from that store:
in Him there is superfluity for my deficiency.

A SHORT PRAYER BEFORE CONFESSION.

O GOD, my heart is ready;
so saith the Psalmist:
but I fear, Lord, lest mine should not be ready.
I would that it were: I grieve that it is not.
Lord, I dispose and prepare myself:
assist my disposal, and supply my preparation.
I will set my sins before my sight;
that they may not be set before Thine.

A SHORT PRAYER AFTER CONFESSION.

O MY Saviour Christ, Christ my Saviour!
who will grant to me that I may rather die
than again offend Thee?
Christ my Saviour, O my Saviour!
Lord, let a new manner of life
prove that a new spirit hath descended on me;
for true penitence is new life;
and true praise is unremitted penitence,
and the observation of a perpetual sabbath
from sin,
its occasions, its fuel, and its danger.
For as penitence destroys old sins,
so do new sins destroy penitence.

A CAUTION BEFORE PREACHING,

From S. Fulgentius.

LET the preacher labour to be heard intelligently, willingly, obediently. And let him not doubt that he will accomplish this rather by the piety of his prayers, than by the eloquence of his speech. By praying for himself, and those whom he is to address, let him be their beadsman before he becomes their teacher; and approaching God with devotion, let him first raise to Him a thirsting heart before he speaks of Him with his tongue; that he may speak what he hath been taught, and pour out what hath been poured in.

I cease not therefore to ask from our Lord and Master, that He may, either by the utterances of His Scriptures, or the conversations of my brethren, or the internal and sweeter doctrine of His Own inspiration, deign to teach me things so to be set forth and asserted, that in what is set forth and asserted I may ever hold me fast to the truth: from this very Truth I desire to be taught the many things I know not: by Him from whom I have received the few I know.

I beseech this Truth, that mercy preventing and following me, It would teach me the wholesome things that I know not; keep me in the true things I know; correct me, wherein I am (which is human) in error, confirm me wherein I waver; preserve me from false and baneful things, and make that to proceed from my mouth which, as it shall be chiefly pleasing to the Truth itself, so it may be accepted by all the faithful, through

JESUS CHRIST OUR LORD.

AMEN.

IN PREACHING

The world is the sea;
men are the fishes;
the church is the boat;
the preacher is the fisher;
the word is the net.

SUBJECTS FOR MEDITATION

Before Penitential Prayers.

THOU art careful and troubled about many things; but one thing is needful.

But we will give ourselves continually to prayer, and to the ministry of the Word.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass.

Love the Lord all thy life, and call upon Him for thy salvation.

Humble thy soul greatly; for the vengeance of the ungodly is fire and worms.

A man can receive nothing except it be given him.

If He prayed Who was without sin, how much more becometh it a sinner to pray!

God hears the heart, not the voice: we do more by groans than words.

Christ groaned for this reason, to set us an *example of* groaning.

God needeth not that we should be suppliants, nor loveth prostration; this is our own advantage, and hath an eye to our profit.

Prayer ascends, mercy descends.

The grace of God is more bountiful than prayer: God ever granteth more than we ask.

God commandeth thee to ask, and teacheth thee how to ask, and promiseth that which thou asketh, and is angry if thou askest not; and yet askest thou not?

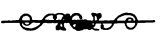
Prayer is the breviary of faith, the interpreter of hope.

We approach God by prayers, not by steps.

Faith pours forth prayer; let it be poured forth in prayer.

Go on thus:

Labouring fervently in your prayers:
always praying, and not fainting;
in spirit and in truth.



SUBJECTS FOR MEDITATION

Before Intercession.

"THANKS be to God for His unspeakable gift."

The Apostle meaneth by the unspeakable gift of God, the mutual offices, and prayers, and thanksgivings of many for him and for themselves.—ST. AUGUSTIN.

"Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

In this life we know that we can be assisted by prayers: but when we shall have come before the tribunal of Christ, neither Job, nor Daniel, nor Noah, can intercede for us, but each man beareth his own burden.—ST. JEROME.

"The Spirit itself maketh intercession for us with groanings which cannot be uttered."

Can thine or my groanings be called unutterable, when there are often none, when *they are often* cold? But because there is no

day, no moment, in which the Saints supplicate not God, one more, one less, fervently, and all make one Dove; hence arise the unutterable groanings, namely, the groanings of each for all, which profit all them who are in the body of the Church.—ST. AUGUSTIN.

He who prays for others, labours for himself.

If thou prayest for thyself alone, thou alone wilt pray for thyself.

If thou prayest for all, all will pray for thee.

SUBJECTS FOR MEDITATION

Before Thanksgiving.

PRAISE is not comely in the mouth of fools, It is good before Thy Saints.

All Thy works praise Thee, O Lord, and Thy Saints give thanks unto Thee.

Blessed is the people that know the joyful sound.

All sacrifice is little in comparison with thanksgiving.

We may speak much, and yet come short.

Woe to them that are silent concerning Thee, O Lord: for even they that speak are dumb.

Praise is silent to Thee, O Lord; *i.e.* attaineth not to Thy Works, but keepeth more silence; and it seemeth to proceed from the mouth of sucklings.

For as it was your mind to go astray from God, so, being returned, seek Him ten times more.

That as once we abounded in sins, so now we may abound in good works and the praises of God.

WARNINGS AND PREPARATORY MEDITATIONS

In the Evening,

RAISING OF THE MIND TOWARDS GOD.

IN war there is the note of charge, fitted for the onset;

Of recall, whereby stragglers are recalled:

So the mind of man, as it must be excited in the morning, so in the evening, as by a note of recall, is it to be called back to itself and to its Leader,

By a scrutiny and inquisition or examination of self; by prayers and giving of thanks.

Scrutiny and Inquisition or Examination.

A good man would rather know his own infirmity than the foundations of the earth, or the heights of the heavens.

But that knowledge of our own infirmity is not attained but by diligent inquisition: without which the mind is for the most part blind, and sees nothing of that which pertains to it.—ST. AUGUSTIN.

There are many hiding-places and recesses *in the* mind.—CICERO.

You must come to the knowledge of, before *you* can amend, yourself.

An unknown sin grows worse and worse, and is hopeless of cure.—SENECA.

The heart is deceitful above all things.

The Old Man is bound up in a thousand folds.

Therefore take heed to thyself.

Points chiefly to be inquired.

What hast thou to-day
- Done, Read,
- Said, Written,
- that
  - befits a Christian, a Priest, a Father, &c.
  - may confirm faith, obedience, increase knowledge, the good government of mind, or of body, work out the Salvation of thyself, of others.

We see that God Himself concluded each day of the old Creation in no other manner, than by an examination of the works of each.

And He beheld that all were good.

Cato exacted from himself an account of every day's business, and also Pythagoras.

"Nor let sweet sleep upon thine eyes descend,
Till thou hast judged its deeds at each day's end."

King David, when the day was over, meditated, and searched out his spirit.

In this Areopagitic nightly examination,
take care to shew thyself the judge,
not the patron, of thy sins:
and in the tribunal of thy mind,
say with grief and indignation,
O Lord, I acknowledge my faults.
Who will set scourges over my thoughts,
and the discipline of wisdom over my heart?

If we judged ourselves,
we should not be judged.

Prayer is the guardian of the sleeping,
the confidence of the waking.
Nor do we think him safe who is undefended
by the arms and the guard of prayer.
Rightly therefore teacheth Rabbi J [archi?]
that penitence must not be put off till the
morrow, saying,
Behold the hope of advantage and eternal
salvation shall have deceived itself for
ever, unless even in this very night thou
shalt have delivered thy soul.

And if an examination of this kind takes place every few days, or, at farthest, every month, with penitence, it may suffice to form a perfect habit of virtue.

A MORNING HYMN

Of very Ancient Usage in the Church.

GLORY be to God on high,
on earth peace,
good will towards men.

We praise Thee,
we bless Thee,
we worship Thee,
we glorify Thee,
we give thanks to Thee,
for Thy great glory,
O Lord God, Heavenly King,
God, the Father Almighty.

O Lord, the Only-Begotten Son,
Jesu Christ.
O Lord God,
Lamb of God,
Son of the Father,
Thou that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou *that sittest* at the Right Hand of the
Father, have mercy upon us.

For Thou only art Holy,
Thou only art the Lord.
O Lord Jesus Christ,
with the Holy Ghost,
in the Glory of God the Father. Amen.

AN EVENING HYMN.

O JESUS CHRIST,
Thou joyful Light of the holy glory
of the Father, Immortal, Heavenly,
Holy, Blessed:
having come to the setting of the sun,
beholding the evening light
we hymn the Father, and the Son, and the
Holy Spirit of God.

Worthy art Thou in all seasons
to be hymned with holy voices,
Son of God,
Thou Giver of life;
Wherefore the world glorifieth Thee.

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